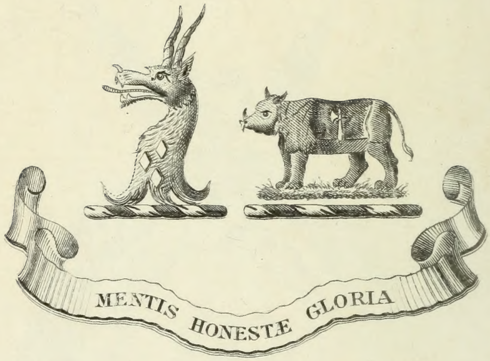

MENTIS HONESTÆ GLORIA

Wm. H. Wade-Gery
Bodarich Hall
[illegible]

Gesta Romanorum:

OR,

ENTERTAINING

MORAL STORIES;

INVENTED BY THE MONKS AS A FIRE-SIDE RECREATION; AND COMMONLY APPLIED IN THEIR DISCOURSES FROM THE PULPIT: WHENCE THE MOST CELEBRATED OF OUR OWN POETS AND OTHERS, FROM THE EARLIEST TIMES, HAVE EXTRACTED THEIR PLOTS.

TRANSLATED FROM THE LATIN,

WITH

PRELIMINARY OBSERVATIONS AND COPIOUS NOTES,

BY THE REV. CHARLES SWAN,

LATE OF CATHARINE HALL, CAMBRIDGE.

" They " [the Monks] " might be disposed occasionally to recreate their minds with subjects of a light and amusing nature; and what could be more innocent or delightful than the stories of the GESTA ROMANORUM?"

DOUCE'S *Illustrations of Shakspeare*.

IN TWO VOLUMES.

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ERRATA TO VOL. II.

Page 7, line 7, for *recovering somewhat of* read *recovering somewhat from*.

Page 246, last line, for *s omitted* read *is omitted.*

Ibid. line 18, for *plaited* read *platted.*

Ibid. line 19, for *he said* read *Athanagoras said.*

Page 312, line 1, dele *that.*

Page 319, line 7, place the asterisk after *skinker* instead of in the line following.

Page 348, line 6, for *even* read *ever.*

Page 372, last line but one, for *hey* read *they.*

GESTA ROMANORUM.

TALE I.

OF THE WONDERFUL DISPENSATIONS OF PROVIDENCE, AND OF THE RISE OF POPE GREGORY.

The emperor Marcus had an only son and daughter, to whom he was extremely attached. When he was much advanced in years, he was seized with a grievous sickness; and seeing his end approach, summoned into his presence the chief nobles of his empire. "My friends," said he, "know that this day my spirit will return to the God who gave it. All my concern resides in an only daughter,

whom I have not yet bestowed in marriage. Therefore, do thou, my son and heir, upon my blessing, provide for her an honourable and befitting husband; and as long as thou livest, value her as thine own self." Saying these words, he turned toward the wall, and his spirit fled. The state made great lamentation, and interred him with much magnificence.

The young emperor commenced his reign with great wisdom, and in all that related to his sister, strictly fulfilled his father's dying injunction. He seated her in the same chair with him at table, and assigned to her a separate couch in the same apartment that he occupied himself. Here began their unhappiness. Tempted by the devil he gave way to the most horrible desires; and finally, in spite of the pleading of the wretched girl, violated every law both human and divine. Her tears, if tears could have retrieved the ignominy, had been enough: she wept bitterly, and refused all comfort; although the emperor attempted to console her, and evinced the excess of grief and love. About the middle

of the year, as they sat at table, the brother narrowly scrutinized his sister's looks. "My beloved sister," said he, "why dost thou change colour? the upper part of thine eyelids darken." "No wonder," she returned, "for I bear the weight of thy most fearful wickedness." Hearing this, the emperor felt his spirit sink within him, and turning round, wept very bitterly—"Perish," said he, "the evil day that I was born; what is to be done?" "My brother," said the lady, "hear me; we are not, alas! the first who have grievously offended God. There is, as you well know, a certain ancient knight, one of the most approved counsellors of our late father: call him hither, and, under the seal of confession, let us tell him the whole sad story." The emperor assented—"but," said he, "let us study in the first place to be reconciled to God." They were then both confessed, and their contrition was perfect as sincere. Afterwards sending for the knight, they revealed, amid a flood of tears, their crime. "My lord," he replied, "that ye may be reconciled to God, hear what I counsel. As well for your own

sins, as for the sins of your father, hasten to the Holy Land; and before you embark, call together the noblemen of the kingdom, and explain to them your intent. And because your sister is your only heir, charge them to be obedient to her. Then, turning to me, command that she be placed under my custody; and that, as I value my life, she be securely and happily lodged. I will so provide, that her parturition be kept secret, and every one remain ignorant of her fate—unless, indeed, my wife be made acquainted with it, in order to wait upon her in her necessity." "You counsel well," rejoined the king, "and I will do as you have said."

Immediately the noblemen were summoned, and preparations made for the emperor's departure to the Holy Land. His sister was conveyed to the knight's castle; and when his wife beheld her she enquired, very naturally, whom he had brought. He answered, "The king's sister; but wife! swear to me by all that thou holdest sacred, on penalty of thy life, never to communicate to a living soul that which I am about to im-

part." She swore accordingly; and the knight then informed her of the situation of the lady, and his desire that no one might attend her but herself. The obedient spouse promised compliance, and the lady was privately introduced into the hall appointed for her residence. She was splendidly attended, and when the time of her confinement came on, she was safely delivered of a beautiful boy. As soon as the knight understood this, he entreated permission to call in a priest for the purpose of performing the rite of baptism. But she positively refused, declaring that its shameful birth forbade her to interfere, since it would expose her to detection and disgrace. "Your crime indeed is heavy," returned the knight, "but consider, should your child, therefore, perish immortally?" "My vow is registered in heaven," said the lady; "I have sworn, nor will I add perjury to my faults. Moreover, I command you to prepare an empty cask." The knight obeyed; and the lady, placing therein the cradle with the new-born boy, inscribed on small tablets the following words,—"Know ye, to whomsoever chance

may conduct this infant, that it is not baptized, because it is the unholy offspring of incestuous affection. For the love of God then, cause it to be baptized. Under the child's head you will discover a quantity of gold, and with this let it be nurtured. At the feet is an equal weight of silver, designed to assist it in the future prosecution of study." This done, she deposited the tablets by the infant's side, the gold at the head, and the silver at its feet; then enveloping it in silk garments embroidered with gold, she enclosed it in the cask, and directed the knight to cast it forthwith into the sea—trusting that by the over-ruling providence of God, it might be carried into a place of safety. The knight faithfully executed the lady's wishes; he threw the cask into the sea, and standing upon the shore, watched its progress, until it was at length lost to his sight.

As he returned to his castle, a king's messenger met him, whom he thus accosted: "Friend, whence come you?"

"From the Holy Land."

"Indeed! what rumours are abroad?"

"My lord the king is dead; and we have brought his corpse to one of his own castles."

Hearing this, the good knight could not refrain from tears. At that moment, his wife approached, and, learning the unwelcome tidings, joined her tears to his. But the knight, recovering somewhat of the dejection of spirit into which the intelligence had thrown him, said to his wife, "Weep not, I pray thee, lest our mistress should perceive it, and enquire the cause. It were better to keep silence on this unwelcome subject, until she be risen from her child-bed." Saying this, the knight entered the queen's apartment, followed by his wife. But the manifest sorrow on their countenances, could not escape the penetration of the lady, and she eagerly asked the occasion. "Dear lady, we are not sad," they said, "but rather joyful at your rapid recovery." "That is not true," replied she; "I conjure you, conceal nothing, be it for good or evil." "A messenger," answered the knight, "has just returned from the Holy Land, conveying intelligence of my lord, your brother."

"What does the messenger say? Let him be called hither."

This was done; and the lady asked after the king. "He is dead," said the messenger, "and we have brought the body to his own kingdom, to be buried according to the rites of his country." The lady, possessed of this fatal intelligence, fell upon the ground; and the knight and his wife, participating in her extreme grief, cast themselves beside her. For a length of time, they all three continued in this attitude; and so intense was their sorrow, that neither sound nor sense appeared remaining. The lady arose first; tore her hair, wounded her face, and exclaimed in a shrill voice, "Woe is me! May that day perish in which I was conceived! May that night be no more remembered in which so great a wretch was born. How vast is my iniquity! In me all things are fulfilled. My hope is broken, and my strength; he was my only brother—the half of my soul. What I shall do hereafter, alas! I know not." The knight arose and said, "Dearest lady, listen to me. If you suffer yourself to be thus concerned,

the whole kingdom will perish. You only are left; and you are the lawful heir. Should you destroy yourself, the nation will remain at the mercy of foreign powers. Arise then, and direct the body to be brought hither, and honorably interred. Afterwards, we will debate concerning the prosperity of the kingdom." Quieted, if not comforted, by the knight's words, she arose, and proceeded with a noble company to the castle, where her brother's body lay. It was placed upon a bier; and no sooner had the queen entered, than she fell upon the corpse and kissed it, from the crown of his head, even to the soles of his feet. Now, the soldiers, perceiving the violent grief of their queen, drew her from the bier, and led her into the hall; and then, with great pomp, carried the body to its sepulchre.

A short period after this, a certain duke of Burgundy sent messengers to demand the lady in marriage; but she declared her fixed determination never to marry. Irritated at her refusal, the duke observed, "If she had married me, I should indeed have been king

of the country; but since it is her pleasure to despise me, she who fills the throne, shall enjoy little satisfaction." Whereupon he collected his troops, and devastated every place to which he marched. He perpetrated an immensity of ill, and subdued all opposition. The queen, in this extremity, fled to a strongly fortified city, where there was a castle well appointed and defended; and here she continued many years.

Let us now return to the boy, who was thrown into the sea. The cask in which he was placed floated through many countries, until it reached, at length, a certain monastery, about the sixth festival *. On that day, the abbot of the monastery was preparing to fish; and whilst they were casting their nets, the vessel was tossed by the motion of the waves upon the shore. The abbot observed it, and said to his servants, "See ye that cask? open it, and find out what is within." They did so, and behold, it was a newly born boy covered with very rich clothing. No

* That is six monkish holydays from the time of its departure.

sooner had it looked upon the abbot, than it smiled. The sight greatly concerned the worthy monk, "Oh, my God," said he, "how comes it, that we find a child in this deplorable situation?" Raising it with his own hands, he perceived the tablets under its side, which the unfortunate mother had placed there; and when he had read them, and discovered that it was the offspring of an incestuous bed, and not yet baptized—when he saw how this sacrament was implored for the sake of heaven; and lastly, how gold and silver were deposited for his nurture and education, he immediately baptized and called him after his own name, Gregory. He then entrusted him to a fisherman to nurse, with the gold and the silver found upon him. The boy grew up universally beloved. In his seventh year, the abbot provided for his studies, which he mastered in a surprizing manner; insomuch that the monks were as fond of him, as though he had been of their own order. In a short time, he acquired more knowledge than them all.

It happened, that, one day, as he played at

ball with the son of the fisherman, his presumed father, by chance he struck him with the ball. The lad wept bitterly, and running home, complained to his mother that he had been struck by his brother Gregory. Instantly, the angry mother issued out of doors, and harshly reproved him, exclaiming, " Audacious little vagabond, why hast thou struck my son? Thou !—of whose origin and country we know nothing—how darest thou do this?" " Dear mother," answered Gregory, " am I not your son? Why do you speak to me in this manner?" " My son!" said the woman, " no, in good troth; neither do I know whose thou art; all I know is, that thou wert one day discovered in a cask, and that the abbot has brought thee up." When the boy heard this, he burst into tears, and ran hastily to the superior and said, " Oh, my lord, I have been a long time with you, and I believed that I was the fisherman's son; but I learn that it is not so: consequently, I am ignorant who my parents are. If it please you, my lord, suffer me to become a soldier, for here I will not remain." " My son," said the abbot,

think not of it. The monks all love you, and I doubt not, after my decease, will promote you to the abbacy." "My good lord," answered Gregory, "I know not my parents, and I will not continue longer than I can help in this intolerable suspense." The abbot, finding solicitation useless, entered the treasury and brought to him the tablets which he had found in the cradle. "My son," he said, "read this; and what you are will be clear to you." When he had read, he fell to the earth, and exclaimed, "Alas! are such then my parents? I will hasten to the Holy Land, and do battle for the sins of the unhappy authors of my being; and there I will end my life. I entreat you, therefore, my lord, without delay to make me a knight." (1) The abbot complied, and when his departure was made known, the whole convent and neighbourhood were loud in their lamentation.

Straitway, he agreed with certain sailors for his passage to the Holy Land, and embarked. But as they sailed, the wind became contrary; and they were suddenly driven upon the coast of that country in which his mother's

castle stood. What the state was, and who reigned there, the sailors knew not; but as Gregory entered the city, a citizen met him, and said, " My lord, whither are you going?" " To seek an inn," was the reply. On which the hospitable citizen led him to his own house, and entertained him magnificently. As they sat at table, Gregory inquired of his host, what state it was, and who was the lord of it. " Sir," returned the other, " awhile ago, we had a very powerful emperor, but he died in the Holy Land, and left his throne to his sister. The Duke of Burgundy would have married her, but she was pleased to refuse his offer. Whereupon he has forcibly made himself master of the whole kingdom, save a single city in which the queen resides. " May I," returned the young knight, " declare with safety, the secret wish of my heart?"

" With the greatest safety."

" I am," continued the other, " a soldier of fortune: if it please you, go to-morrow to the palace, and obtain for me a communication with the seneschal, and if he will promise

to remunerate me, I will fight for this year in behalf of the lady." "I doubt not, my lord," answered the citizen, "but that he will acquiesce with alacrity. To-morrow I will do as you desire." He went accordingly; and declared the occasion of his coming. The seneschal, not a little exhilarated, immediately sent off a messenger for Gregory; and, on his arrival, presented him to the queen, who expressed herself well satisfied with her champion. But she had not the remotest suspicion that it was her son, for she thought him long since overwhelmed in the waves. The seneschal, therefore, in the presence of his mistress, covenanted that he should serve a full year. On the morrow, he prepared for war, and assembled a large host. So judicious were his movements, that Gregory triumphed in every engagement, and penetrated to the very palace of the duke, whom he finally took and beheaded.

This exploit soon enabled him to reduce the other cities that yet held out; and the fame of his great prowess retained them in obedience. Thus, before the completion of

the year which he had covenanted to serve, he had wrested the whole kingdom from the hands of their enemies. He demanded therefore, his hire, intending to pass into another country. "My lord," said the seneschal, "you have merited much more than our agreement stipulated; let us hasten to the queen, and there conclude as to the recompense." They went accordingly: and the seneschal thus spoke · "My dear lady, I would say something, which will be to your advantage. From the absence of a head, we have sustained many grievous afflictions. It were desirable, therefore, to take a husband, who is able to defend us from a return of the like troubles. Your kingdom is rich enough, so that I would not advise you to select a spouse for his wealth. And this being allowed, I know not where you could find one in every respect so suitable and beneficial to the state, as my lord Gregory." The lady, as we have seen before, rejected a second marriage; but overcome by the arguments and urgency of her seneschal, appointed a day, on which, after mature deliberation, she

would give an answer. That day came; and in the presence of all the assembled nobles, she arose and spoke thus. "Since my lord Gregory has valiantly and effectually liberated both us and our kingdom from the thraldom of oppressive foes, I *will* receive him for my husband." The audience rejoiced; and an early period was fixed for the celebration of their nuptials. They were then espoused with the approbation of the whole country—the son to his own mother: but both were ignorant of the relationship. They loved each other tenderly: it happened, however, that the lord Gregory, on one particular occasion went out to hunt; and a handmaid of the queen, said to her, "Dear lady, have you not offended my lord in something?" "Surely not," returned she, "I believe that there is not in the whole world a married pair so mutually attached to each other, as we are. But why do you ask?" "Because," said the handmaid, "every day my lord enters his private chamber in great apparent pleasure; but when he returns it is with lamentation and wailing. After that he washes his

face; but why all this is done, I do not comprehend."

On hearing this, the lady immediately entered the private chamber before alluded to, and narrowly inspected every closet and crevice. At length, she came to the place wherein the tablets, inscribed with the ignominy of his birth, and which he was wont to read day by day, were deposited; and then she wept most piteously. For they were the same which she had laid in the cradle; and which, when they now started up before her, as it were, by magic, she remembered too well. She opened them, and recognized her own hand-writing. "Alas!" she exclaimed, "how has he obtained this dark testimony of my crime, if he be not my son?" And then bursting into a lamentable cry, "Woe is me, that I ever saw the light of heaven—would that I had died ere I was born." The soldiers in the hall, hearing the clamour produced by the anguish and perturbation of her mind, ran into the chamber, and found her stretched upon the earth. They stood around her a considerable time before she was able

to ejaculate, and when at length she could speak, she said, "If ye desire me to live, hasten immediately for my lord." The spectators hearing her wish, mounted their horses, and rode to the king. They explained to him the imminent danger of his wife; and he forthwith returned to the castle, and entered the chamber where the queen lay. When she saw him, she said, "Oh, my lord, command us to be left alone; what I have to say is for your private ear." The room was accordingly cleared; and the lady eagerly besought him to say, of what family he was. "That is a singular question," replied he, "but know, that I am a native of a distant country." "Oh," returned the lady, "I solemnly vow to God, that unless you declare to me the whole truth, I will kill myself." "And I," said the king, "shall be poor and wretched—possessed of nothing but the arms with which I freed you and the kingdom from slavery." "Only tell me," urged the lady, "from what country you came, and who are your parents; and unless you speak truly, I will never more touch food." "You shall be satisfied," said

the king, "I was brought up by an abbot from my earliest age; and from him I learnt, that I was found cradled in a cask." Here the queen shewed him the tablets, and said, "Dost thou remember these?" He looked, and fell prostrate on the earth. "My *son!*" cried she, "for thou art so; my only son, and my husband, and my lord! Thou art the child of my brother and myself. Oh, my son, I deposited in the cask with thee these tablets. Woe is me! why, oh God, didst thou permit my birth, since I was born to be guilty of so much wickedness! Would that the eye which looks upon me, might reduce me to ashes; would that I had passed from the womb to the grave!" Then striking her head against the wall, she cried, "Oh, thou Almighty Being, behold my son—my husband, and the son of my brother." "I thought," replied Gregory, "to shun this danger, and I have fallen into the snares of the devil. Dismiss me, lady, to bewail my misery: woe! woe! my mother is my mistress—my wife! See how Satan hath encompassed me!" When the mother per-

ceived the agony of her child, she said, "Dear son, for the residue of my life, I will expiate our crimes, by hardships and wanderings. Thou shalt govern the kingdom." "Not so," returned he, "do you remain, my mother. I will roam about, until our sins are forgiven."

The same night he arose; broke his lance, and put on the dress of a pilgrim. He bade his mother farewell, and, with naked feet, walked till he reached the uttermost boundaries of the kingdom. Having entered a certain city, he sought out the house of a fisherman with whom he requested permission to lodge. When the fisherman had considered him attentively, and observed the comeliness of his person, and the grace of his form, he said, "Friend, you are no true pilgrim; this is evident from the elegance of your body." "Well," answered the other, "though I be not a true pilgrim, yet, for the love of God, I beseech you to give me harbourage." Now the fisherman's wife, looking upon him, was moved with a devout feeling, and entreated that he might be sheltered.

He entered therefore; but directed his bed to be made for him, at the gate. Fish, with water and bread were given him. Amongst other things, the fisherman said, "Pilgrim, if you would become holy, go into some remote place." "Sir," answered Gregory, "I would willingly follow your advice, but I know of no such place." "On the morrow," returned he, "I will myself conduct you." "May God reward you," said the pilgrim. The next morning, the fisherman bade him rise, and hurried him so much that he left his tablets behind the gate where he had slept.

The fisherman, with his companion, embarked upon the sea, and sailing about sixteen miles came to a huge rock, having chains at its feet, which, without a key, could not be unloosed. After the fisherman had undone them, he cast the keys into the sea, and returned home. The pilgrim remained in that place seventeen years, with every feeling of the most perfect penitence.

About this period the pope died; and at the moment of his decease, a voice from heaven cried out, "Search after a man of God,

called Gregory, and appoint him my vicar." The electors, greatly rejoiced at what they heard, sent messengers into different parts of the world to seek him. At length, some of them lodged in the house of the fisherman, and as they sat at supper; one said, "My friend, we are much harassed by journies through town and country, in pursuit of a holy man, called Gregory, whom, when we find, we are to place in the pontificate." The fisherman, then recollecting the pilgrim, answered, "It is now seventeen years since a pilgrim named Gregory, lodged in this house. I conducted him to a certain rock in the midst of the sea, and there I left him. But it is so long ago, that he may be dead." It happened that on the same day, a number of fishes were caught; and as he gutted one of them, he found the keys which seventeen years before he had cast into the sea (2). Immediately he shouted, "Oh, my friends, behold these keys! I cast them into the sea; and I draw from this circumstance a good omen respecting the success of your labors." The messengers were much pleased with the man's

prognostication; and early in the morning, desired him to bring them to the rock. He did so; and there finding Gregory, they said, "Man of God, go up with us; by the command of the Omnipotent, go up with us: for it is His will that thou shouldst be appointed his vicar upon earth." To which Gregory replied, "God's will be done;" and then followed them from the rock. As soon as he approached the city, the bells rang of their own accord, which the citizens hearing, crossed themselves, and hastened to meet him whom they acknowledged the legitimate vicar of Christ. St. Gregory, thus appointed, conducted himself worthily in every respect; and multitudes from every part of the world came to ask his counsel and assistance. Now his mother, hearing of the remarkable sanctity of the reigning pope, thought that no where could she find help sooner than from so holy a man. But that he was her son and husband she knew not. Hastening, therefore, to Rome, she confessed herself to the vicar of God; nor was it till after confession that the pope recollected his unhappy mother.

He then spoke thus: "Dearest mother, and wife, and mistress, the devil dreamt of bringing us to hell; but, by the grace of God, we have evaded his toils." At these words, she fell at his feet; and even for very joy, wept bitterly. But the pope raised her up, and tenderly embraced her. He founded a monastery over which he made her abbess, and a short time afterwards, both yielded up their souls to God.

APPLICATION.

My beloved, the emperor is Christ, who gave his daughter, that is, the human soul, to the charge of the brother, that is, the flesh. They lay in one chamber, that is, in one heart, or in one mind. The son born of these is all mankind. The cask is the Holy Spirit, which floats upon the sea of the world. The duke of Burgundy is the devil, who invades the soul, exposed by sin, and conquers it; until the Son, that is Christ, who is God and *man*, enfranchises it, and marries the mother,

that is the soul. The tablets are the ten commandments. The abbot is God, who saved us by his only-begotten Son. The fisherman-nurse is any prelate; the ship St. Gregory afterwards embarks in is the Church. The seneschal is a confessor. The broken lance, is to put away or destroy an evil life. The rock is penitence.

TALE II.

OF JUDGMENT AGAINST ADULTERERS.

A CERTAIN knight had a very beautiful castle, upon which two storks built their nest. At the foot of this castle, was a clear fountain, in which the storks were wont to bathe themselves. It happened that the female stork brought forth young, and the male flew

about to procure food. Now while he was absent, the female admitted a gallant; and before the return of the male, went down to the fountain to wash herself, in order that the other might perceive no disorder in her appearance. But the knight, often observing this with wonder, closed up the fountain, that the stork might no longer wash or bathe herself. In this dilemma, after meeting her lover, she was obliged to return to her nest; and when the male came, and saw, by various signs, that she had been unfaithful, he flew away, and brought back with him a great multitude of storks, who put the adulterous bird to death, in presence of the knight.

APPLICATION.

My beloved, the two storks are Christ, and the soul is the spouse of Christ. The knight is the devil; and the fountain, that of confession and repentance. If Christ, at the day of judgment, find us unwashed, *i. e.* impenitent, he will come with a multitude of angels and put us to death.

TALE III.

OF THE TIMOROUS GUARDIANSHIP OF THE SOUL.

WHEN Trajan reigned, he took great pleasure in gardens. Having constructed one of uncommon beauty, and planted in it trees of every kind, he appointed a gardener with injunctions to defend it vigilantly. But by and by a wild boar broke into the garden, overturned the young trees, and rooted up the flowers. The keeper, whose name was Jonathan, perceiving this, cut off the boar's left ear, and the animal with a loud noise departed. But another day, the same boar re-entered the garden and committed great depredations; upon which Jonathan dismembered his right ear. But notwithstanding this, he entered a

third time ; and the gardener, provoked at the creature's obstinacy, cut off his tail,—with which ignominious loss he departed, as formerly, making a tremendous uproar. However, he appeared on a fourth occasion, and committed the like injuries ; when Jonathan, more and more incensed, caught up a lance and transfixed him upon the spot. He was then sent to the royal kitchen, and prepared for the king's table. Now Trajan, it seems, was especially partial to the heart of any animal ; and the cook, observing that the boar's heart was particularly fat and delicate, reserved it for his own tooth. When, therefore, the emperor's dinner was served up, the heart was enquired after ; and the servants returned to the cook. " Tell my lord," said the fellow, " that it had no heart ; and if he disbelieve it, say that I will adduce convincing reasons for the defect." The servants delivered the cook's message, and the astonished emperor exclaimed, " What do I hear ? There is no animal without a heart ! But since he offers to prove his assertion we will hear him." The cook was sent for, and spoke thus, " My lord, listen to

me. All thought proceeds from the heart. It follows, therefore, that if there be no thought, there is no heart. That boar, in the first instance, entered the garden and committed much injury. The gardener seeing it, cut off his left ear. Now if he had possessed a heart, he would have recollected the loss of so important a member. But he did not, for he entered a second time. Therefore, he had no heart. Moreover, on the abscission of his right ear and of his tail, had he possessed the defective part, he would have thought; but he did not think, for he entered a fourth time and was killed. For these several reasons I am confident that he had no heart." The emperor, satisfied with what he heard, applauded the man's judgment. And thus he escaped.

APPLICATION.

My beloved, the emperor is Christ, who delights in fair gardens; that is, in religious men, in whom our Lord planted many virtues. The gardener is a prelate: the boar is any

worldly-minded man, who sins, and is punished for his transgressions. The abscission of the left ear represents the decease of a beloved relation; the right, of a son or daughter; and the tail, of a *wife*. At last Death, that is *Jonathan*, transfixes the sinner himself. The heart here emblems the soul, which never would have transgressed had it retained its reason.

TALE IV.

OF GOD'S BENEFITS.

In the reign of Pompey there lived a fair and amiable lady; and near to her residence dwelt a handsome and noble soldier. He was in the habit of visiting her frequently, and professed much honourable love. The soldier coming once to see her, observed a falcon upon her

wrist, which he greatly admired. "Dear lady," said he, "if you love me, give me that beautiful bird." "I consent," returned she, "but on one condition; that you do not attach yourself so much to it as to rob me of your society." "Far be such ingratitude from your servant," cried the soldier; "I would not forsake you on whatever emergency. And believe me, this generosity binds me more than ever to love you." The lady presented the falcon to him; and bidding her farewell, he returned to his own castle. But he derived so much satisfaction from the bird, that he forgot his promise to the lady, and never thought of her except when he sported with the falcon. She sent messengers to him, but it was of no use; he came not: and at last she wrote a very urgent letter, entreating him, without the least delay, to hasten to her and bring the falcon along with him. He acquiesced; and the lady, after salutation, requested him to let her touch the bird. No sooner was it in her possession, than she wrenched its head from the body. "Madam," said the soldier, not a little chagrined, "what have you done?" To which

the lady answered, " Be not offended, but rather rejoice at what I have done. That falcon was the occasion of your absence, and I killed him that I might enjoy your company as I was wont." The soldier, satisfied with the reason, became once more a regular visitant.

APPLICATION.

My beloved, the king is our heavenly Father; the lady, our human nature joined to the divinity in Christ. The soldier is any Christian, and the falcon temporal prosperity.

TALE V.

OF PRAYER, WHICH IS AS HARMONY BEFORE GOD.

When Tiberius reigned he was passionately fond of music. It happened that as he once

pursued the chase, he was struck with the sound of a harp, whose sweetness so delighted him, that he turned his horse's head and rode to the place from which it issued. When he arrived there, he perceived a certain poor man seated on the ground, having a harp in his hand. From hence arose the melody; and the emperor was refreshed and exhilarated by the delicious tones that he created. "My friend," said the king, "inform me how it is that your harp sounds so sweetly." "My lord," answered the other, "for more than thirty years I have sat by this stream, and God has bestowed upon me such execution, that the moment I touch the chords of my harp, the very fishes, enchanted with the harmony, come even into my hand, and afford sustenance to my wife and my family. But unhappily for me, a certain whistler has arrived within these few days from another country; and he whistles so admirably, that the fishes forsake me and go over to him. Therefore, my lord, since you are powerful, and the ruler of this kingdom, give me some aid against this abominable whistler." "My friend," returned the king,

"I can help you only in one thing; but this will be sufficient. I have in my hunting-bag a golden hook, which I will give you: fasten it on the top of a rod, and then strike your harp. The sound will inveigle the fishes, and as soon as they approach, by means of the hook draw them to land. If you follow my advice, the whistler will depart in great trouble." The poor man did as he was directed; and before the fishes could arrive at the place where the whistler was stationed, the hook brought them to land. The whistler, perceiving himself out-done, retired in much tribulation. (3)

APPLICATION.

My beloved, the emperor is Christ, the harmony which delights him is prayer. The water is the world; the fishes are sinners. The poor man is a preacher, and the harp is the Sacred Writings. The whistler is the devil, and the golden hook is Divine Grace.

TALE VI.

OF SINNERS, WHO RECEIVE THE DIVINE GRACE ON EARNESTLY SEEKING IT.

A CERTAIN emperor made a law by which, if any woman were taken in adultery she should be condemned to perpetual imprisonment. It happened that a knight espoused a noble lady, to whom he was greatly attached. Being called by some emergency into foreign parts, his wife fell under the sentence of the law. She was accordingly cast into a dungeon, and there brought forth a remarkably handsome boy. The child grew, and was beloved by all who saw him. But the mother consumed her hours in groans and tears, nor experienced the smallest comfort. The boy, observing the continual lamentation of his mother, said to her, " For what reason, dearest

mother, do you afflict yourself in this manner?" "Oh, my son!" returned she, "I have much reason to weep. Above our heads is an intercourse with mankind; and there the sun shines in his splendour. Here, we are kept in utter darkness, and light never blesses our sight." "I am ignorant of all this," said the boy, "because I was born in prison. As long as I receive a sufficiency of meat and drink, I shall willingly remain here." As they thus conversed, the emperor and his guards were passing the place of their confinement. One of them solicited his sovereign to liberate the mother and son; and he, compassionating their distress, and in consideration of the entreaties of his attendants, set them at liberty, and absolved them from future punishment.

APPLICATION.

My beloved, the emperor is our heavenly Father: the wife, is the soul; and the husband, is Christ. The prison is hell. The child

is the powerful and wealthy of the world, who are satisfied with sensual delights. The intercessor is any good prelate.

TALE VII.

OF CHRIST, WHO GAVE HIMSELF TO DEATH FOR US.

An emperor, engaged in mortal war, was in imminent peril of death. A knight, perceiving his danger, placed himself between the emperor and his enemies, and thus saved him from destruction. But in the attempt, the knight was grievously wounded; and not until after a tedious and dangerous illness, healed. The scars, however, remained, and gave occasion to many commendations upon the valour and loyalty which he had exhibited.

It happened that the same knight was in danger of being defrauded of his inheritance. He went, therefore, to the emperor, and entreated that he would advise and assist him. "My good friend," replied the emperor, "I cannot attend to you at present; but I will appoint a judge who shall examine into your case, and do you every justice." "My lord," cried the other, "how can you say so?" And immediately tearing open his vesture, he exposed the scars left by his wounds. "See what I have borne for you—yet you will neither vindicate nor assist me! Is it not unjust, that after I have undergone so much, another should be deputed to judge and advocate my cause?" The emperor, hearing this, instantly replied, "My friend, you say true: when I was in peril, you, and not another preserved me." Then, ascending the tribunal, he gave judgment in his favour. (4)

APPLICATION.

My beloved, the knight is Christ, who received many wounds in our behalf. Let us

not depute another to show our gratitude, but exert ourselves in the most earnest manner.

TALE VIII.

OF THE CUNNING OF THE DEVIL.

It is related of a certain prince, that with all his power he could not subdue his enemies. At length he made use of the following stratagem. He feigned a flight, and resigned his castles, with the provisions they contained, into the hands of his foes. Now the castles were furnished with casks of wine empoisoned with the seed of a certain herb; insomuch, that whosoever drank of it immediately fell asleep. He knew that his opponents were hunger-starved and gluttonous; and that, overjoyed to find such excellent quarters, they would drink

to excess, and fall into the half death-like quiet of sleep. They did so, and the prince returning put them all to death.

APPLICATION.

My beloved, the prince is the devil; let us beware of what he leaves.

TALE IX

OF THE TRIPLE STATE OF THE WORLD.

A CERTAIN knight had three sons, and on his death-bed he bequeathed the inheritance to his first-born; to the second, a treasure; and to the third, a very valuable ring, of more worth indeed than all he had left to the others. But the two former had also rings; and they

were all apparently the same. After their father's death the first son said, "I possess that precious ring of my father." The second said, "You have it not, I have." To this the third son answered, "That is not true. The elder of us hath the estate, the second the treasure, and therefore it is but meet that I should have the most valuable ring." The first son answered, "Let us prove, then, whose claims to it have the pre-eminence." They agreed, and several sick men were made to resort to them for the purpose. The two first rings had no effect, but the last cured all their infirmities. (5)

APPLICATION.

My beloved, the knight is Christ: the three sons are the Jews, Saracens, and Christians. The most valuable ring is faith, which is the property only of the younger, that is, of the Christians.

TALE X.

OF FREE WILL.

There was formerly a king, in whose reign a law was enacted, that the elder brother should divide the inheritance; and then, that the younger should have the choice. The reason of which was, that they considered it a greater proof of discretion, to apportion than to select; and the elder ought to be the wiser. There was also another law, which permitted the son of a slave to receive an estate, as well as the son of a freeman. Now there were two brothers, the one born of a handmaid, and the other of a free-woman, between whom an estate was to be divided. The elder, therefore, divided it in this manner. On one side he placed the whole inheritance, and on the other, his brother's mother. The latter reflected

that he ought to love his parent beyond all else; and consequently chose her, trusting to the kindness and liberality of his brother. But here he was deceived; for he would supply him with nothing. Upon which he hastened to the judge, and complained that his brother had excluded him from his inheritance. The brother made answer, that the matter rested not with him; since he who chose, not he who divides, is secure of his portion.

APPLICATION.

My beloved, the two sons are Christ and man; the elder, that is Christ, divided the inheritance; the mother is the earth, which the younger chose, and thereby lost heaven.

TALE XI.

OF SLOTH.

The emperor Pliny had three sons, to whom he was extremely indulgent. He wished to dispose of his kingdom, and calling the three into his presence, spoke thus—"The most slothful of you shall reign after my decease." "Then," answered the elder, "the kingdom must be mine; for I am so lazy, that sitting once by the fire, I burnt my legs, because I was too indolent to withdraw them." The second son observed, "The kingdom should properly be mine, for if I had a rope round my neck, and held a sword in my hand, my idleness is such, that I should not put forth my hand to cut the rope." "But I," said the third son, "ought to be preferred to you both; for I outdo both in indolence.

While I lay upon my bed, water dropped from above upon my eyes; and though, from the nature of the water, I was in danger of becoming blind, I neither could nor would turn my head ever so little to the right hand or to the left." The emperor, hearing this, bequeathed the kingdom to him, thinking him the laziest of the three.

APPLICATION.

My beloved, the king is the devil; and the three sons, different classes of corrupt men.

TALE XII.

OF CHRIST, WHO DIED THAT WE MIGHT LIVE.

A CERTAIN king had a wife named Cornelia. It happened, that under a wall in one of the

king's castles, two serpents were discovered; one, male, and the other, female. The king, hearing of this, interrogated his learned men as to the signification; and they assured him, that they were hidden there to predict the death of a man or woman. They further declared, that if the male were killed, a man should die; if the female, a woman and a wife. "If this be so," said the king, "kill the male serpent, and let the female live; for a man ought more willingly to die himself than permit the death of his wife." And he gave this reason for it; "If my wife live, she may bring forth many sons who may succeed to my throne; but if she should die, the kingdom would want an heir."

APPLICATION.

My beloved, the king is Christ; the wife, our human nature, for which he gave himself to death.

TALE XIII.

OF THE INHERITANCE AND JOY OF A FAITHFUL SOUL.

A CERTAIN powerful lord sent his two sons to study, that they might by their own assiduity, obtain a livelihood. After some time he sent letters to them, to command their return to their own country; and they returned accordingly. One of the brothers rejoiced at this, and was received with equal pleasure. He was, moreover, put in possession of a fair inheritance. But the other was much distressed at his recall; and when his mother ran out to meet and kiss him, he bit off her lips. His sister, also, following the mother's example, lost her nose; and he put out the eyes of his brother, who, in like manner, would have embraced him. At this moment,

the father entering, caught him by the hair of his head, and flayed him alive.

APPLICATION.

My beloved, the rich lord is God; and the two sons, are soul and body; the latter of which is unwilling to return to its native earth. The sister and brothers, are toads and serpents, who devour the nose, eyes, &c.

TALE XIV.

OF THE SOUL, WHICH BEING INFECTED WITH THE LEPROSY OF SIN, CANNOT RECOVER ITS ANCIENT BEAUTY, EXCEPT BY PENITENTIAL SIGHS AND TEARS.

A KING being desirous of visiting foreign countries, and possessing an only daughter

of great beauty, indeed infinitely brighter than the sun, knew not into whose custody he might fearlessly consign her. At last, he put her under the charge of his secretary, for whom he had the greatest regard. He commanded him to take every precaution, and especially to guard against her drinking of a singular fountain which sprung up in that country. For it had the property, although of a most exquisite flavour, of infecting with leprosy whosoever tasted it. The secretary, therefore, in order to restore her to her father as beautiful as when he departed, reflected much upon his precarious employment; remembering, at the same time, that if she were at all injured he should lose his office, and be unable to meet his master. For a while he watched his charge with extreme vigilance; but the lady having discovered the fountain, went so cunningly to work, that she drank of it, and was consequently infected with a loathsome disease. The secretary perceiving this, was filled with the most poignant grief, and carried her away to a desert region. There he found a hermit; and beating with his hands

upon the door of his cell, related to him all that had happened, beseeching him to point out how she might he healed. "Go," said the hermit, "to a mountain which I will shew you: in that place, you will discover a certain stone and a peculiar kind of rod. Take this rod, and strike the stone pretty smartly, until a moisture exudes from it. Smear the affected parts with this liquid, and she will be presently restored to her original beauty." The secretary strictly followed the hermit's injunctions, and the lady became as she was before.

APPLICATION.

My beloved, the king is Christ; the daughter is the soul, originally brighter than the sun. The fountain is the world, which infects it with sin. The recluse is the Church; the rod, penitence; and the moisture, the tears of a contrite heart.

TALE XV.

OF CHRIST, WHO RESTORED OUR HEAVENLY INHERITANCE.

We read in the Roman annals of a certain tyrant called Maxentius, who would have deprived the Romans of their paternal estates. Yielding to the cruelty of the tyrant, they fled to Constantine, king of Britain. This injustice continuing, the emigrants stirred up the British monarch to revenge them upon the tyrant. Moved by their entreaties, Constantine mounted his horse, gained a complete victory, and restored the exiles to their inheritance *.

* "I think there is the romance of Maxence, Constantine's antagonist." *Warton.*

APPLICATION.

My beloved, the tyrant is the devil; and Constantine represents that God, to whom the distressed should flee for succour.

TALE XVI.

OF THE LIFE PRESENT, WHICH IS A LIFE OF REMISSION AND GRACE.

King Alexander placed a burning candle in his hall, and sent heralds through the whole kingdom, who made the following proclamation. "If there be any under forfeiture to the king, and he will come boldly into his

presence, while the candle burns, the king will forgive the forfeiture. And whosoever is in this predicament, and comes not before the expiration of the candle, he shall perish by an ignominious death." Many of the populace hearing the proclamation, came to the king, and besought his mercy. The king received them kindly; but there were many who neglected to come; and the very moment in which the candle expired, they were apprehended and put to death.

APPLICATION.

My beloved, Alexander is Christ; the burning candle is the life present, and the heralds are the preachers.

TALE XVII.

OF DEATH.

We read in the Roman chronicles, that about the twenty-second year from the building of the city, the people erected in the forum a marble column, and on the top of it placed an image of Julius Cæsar. (6) Upon the head they inscribed his name, because it was erected in his honour. The same Julius Cæsar received three signs which were to happen at his death, or just before he was to die. On the hundredth day preceding this event, the effigy in the forum was struck by lightning, and the first letter of his name erased. The very night before his death, the windows of his bed-chamber burst open with such a tremendous noise, that he thought the whole building had been overturned. And on the

same day that he died, when about to go into the Capitol, letters were given him, declaring the danger in which he stood. If he had read them, he would have been saved.

APPLICATION.

My beloved, God does thus with mankind. We receive many warnings, but not attending to them, are eternally destroyed.

TALE XVIII.

OF CONCILIATING GOD WHILST WE HAVE OPPORTUNITY.

The Romans had an ancient custom, that when they besieged a castle or city, a lighted candle should be put under a certain measure; and as long as it burnt, they were pre-

pared to receive overtures of peace, however vile the proposer. But after it was consumed they exercised the severest justice upon their enemies, nor could any one then be redeemed even by the sacrifice of all he was worth *.

APPLICATION.

My beloved, God thus treats sinners. For the soul, when beset by vices, has an opportunity of procuring peace as long as the light of life burns.

TALE XIX.

OF CHRIST'S MANLY CONTEST AND VICTORY.

In the reign of Cæsar there lived a noble and valiant knight, who once rode by a certain

* This apologue is much the same with a preceding one in this volume, Tale XVI.

forest, and beheld a serpent engaging with a toad. (7) The latter obtained the mastery; which, when the knight saw, he assisted the serpent; and grievously wounding the toad, reduced it to seek safety in flight. But the conqueror was also affected by the toad's venom. The knight turned homeward, and for a long time lay sick of his wound. At last he made his will, and prepared himself for death. Now as he reclined near the fire, utterly hopeless of life, the serpent which he had preserved entered the apartment. When the knight saw it, he recollected that it was the same he had aided in its contest with the toad, and through which he was laid upon his bed incurable. "Do not molest it," said the knight, "I do not believe that it will harm me." The serpent glided towards him, and applying its tongue to the wound, sucked up the poison, till its mouth was quite full; and then hastening to the door, cast it out. It returned twice to the wound, and did as before, until the venom was exhausted. The knight commanded milk to be given to the serpent, which it instantly drank; and no

sooner had it done so, than the toad from which the wound had been received, entered, and again attacked the serpent, in revenge for its having healed the knight. The latter seeing this, said to his servants, "Without doubt, my friends, this is the toad which I wounded in defence of that serpent, and from which I derive all my infirmity. If it conquer, it will invade me; therefore, as ye love your master, kill it incontinently." The servants, obedient to the knight's command, attacked it with swords and clubs; while the serpent, as if to thank and ingratiate itself with his defender, twined around his feet, and then disappeared. The knight completely recovered his health.

APPLICATION.

My beloved, the emperor is God; the knight, Christ; the toad is the devil, and the serpent, man.

TALE XX.

OF CHRIST, WHO IS LONG-SUFFERING AND MERCIFUL.

When Diocletian reigned, he decreed, that whosoever committed adultery should be put to death. It happened that a certain knight married a girl and had a son by her. The child grew, and every one loved him. After a while his father went out to battle, and fighting manfully, was deprived of his right arm. In the mean time his wife lost her honour; and the husband, on his return, discovering his shame, ought, according to law, to have put her to death. Calling his son, therefore, he said, "My dear boy, your mother has committed adultery, and by law should die; but I have lost my arm, and am unable

to destroy her. I command you to do this." The son answered, "The law enjoins children to honour their parents; and if I should slay my own mother contrary to the law, I should bring down her curse. Therefore in this I cannot obey you." So the woman was saved from death by the piety of her son.

APPLICATION.

My beloved, the emperor is God; the knight Christ, and the wife the soul. If the soul err, the law of God commands its death. Christ fights against the devil, and loses an arm, that is, all the austerity which incarnation confers.

TALE XXI.

OF WORLDLY EVIL AND DISTRESS.

We read of a certain man, named Ganter, who wished that his pleasures might never end. He got up one morning, and walked until he came to a kingdom in which the prince was lately deceased. The noblemen observing that he was a bold man, chose him for their king. (8) He was, of course, much elevated with the election. But at night, when the servants brought him into his chamber, he perceived at the head of the bed a very fierce lion; a dragon was at the foot; on the right side, a huge bear; and serpents and toads on the left. "What is all this?" asked Ganter; "am I to sleep in company with all these beasts?" "Yes, my lord," was the reply; "for all the former kings have done so,

and by these beasts have been devoured." "That is all very fine," returned Ganter, "but as I feel no relish for either the bed or the beasts, I will not be your king." He therefore went his way, and came into another kingdom, where, in like manner, he was called to the throne. At night he entered the bed-chamber, and beheld a very superb couch full of sharp razors—"What!" exclaimed he, "am I to sleep in this bed?" "Even so, my lord," replied the attendants; "for in this bed all our kings have laid, and have perished." "Why," said Ganter; "every thing is excellent, and this bed most excellent of all; but because of this I will not be your sovereign." In the morning he again departed, and travelled for three days alone. On the way, he saw an old man sitting above a fountain. His hand contained a staff; and when our traveller approached, he said, "My dear Ganter, whence come you?" "I come," he replied, "from foreign countries." "And where are you going?" "To seek three things which I cannot find." "What are they?" "The first," said Ganter, "is unfailing plenty; the

second, joy without sorrow; and the third, light without darkness." "Take this staff," said the old man, "and go thy way. Before you is a high mountain, and at its foot a ladder with six steps. Go up it, and when you have attained the sixth, you will be at the top of the mountain. There you will discover a magnificent palace; strike three times at the gate, and the porter will answer you. Shew him the staff, and say, The master of the staff commands you to admit me. When you have gained admittance, you will find the three things which you seek." Ganter did as the old man desired; and the porter, seeing the staff, permitted him to enter. He found what he had sought, and much more; and there he continued during the residue of his life.

APPLICATION.

My beloved, Ganter is any good Christian, who seeks eternal life. The first bed is human life, with its various attendant evils: do not rest there: the second, is hell, with its

torments—and, oh! avoid that. Take the staff of penitence, and climb by the ladder of holiness unto a heavenly palace, whose porter is divine goodness. (9)

TALE XXII.

OF THE TRANSGRESSIONS AND WOUNDS OF THE SOUL.

In the reign of Titus there lived a certain noble and devout knight who had a beautiful wife; but she dishonoured herself, and persisted in her dishonour. The knight, therefore, was very sorrowful, and resolved to visit the Holy Land. In this determination, he said to his wife, "My beloved, I go to the Holy Land, and leave you to the guidance of your own discretion." No sooner had he embarked, than the lady sent for a certain skilful necromancer whom she loved; and he dwelt

with her. It happened, that as they lay in bed, the lady observed, "If you would do one thing for me, I might become your wife." "What is it," replied he, "that will please you, and which I will not perform?"

"My husband is gone to the Holy Land, and loves me little; now, if by your art you could destroy him, all that I possess is yours." "I acquiesce," said the clerk, "but on condition that you marry me." To this the lady bound herself, and the necromancer fashioned an image under the similitude and name of the knight, and fixed it before him in the wall.

In the mean time, the knight having passed over to Rome, a wise master met him in the way, and observing him narrowly, said, "My friend, I have a secret to communicate."

"Well, master, what would you please to say?"

"This day you will die, unless you follow my advice: your wife is a harlot, and contrives your death." The soldier, hearing what was said of his spouse, put confidence in the speaker, and said, "Good master, save my life, and I will amply recompense you." "Willingly," answered the other, "if you will do as I shall

tell you." The knight promised, and the master took him to a bath, undressed him, and desired him to bathe. Then putting into his hand a polished mirror, said, " Look attentively upon this, and you will see wonders." He did so, and the mean while, the master read to him from a book. " What see you?" he asked. " I see," said the knight, " a certain clerk in my house, with an image of wax which resembles me, and which he has fastened in the wall." " Look again," continued the master; " what do you perceive now?"

" He takes a bow, and places in it a sharp arrow; and now he aims at the effigy."

" As you love your life, the moment you discern the arrow flying to its mark, place yourself in the bath, and remain there, until I tell you to come out."

As soon, therefore, as the arrow quitted the string, he plunged his body into the water. This done, the master said, " Raise yourself, and look into the glass. What do you perceive now?" " The effigy is not struck, and the arrow is sticking by its side. The clerk appears much concerned." " Look in the glass

once more," said the master, "and observe what he does." "He now goes nearer to the image, and refixes the arrow in the string in order to strike it."

"As you value your life, do as before."

Again the knight plunged his body into the water as the arrow flew; and then at the command of the master, resumed his inspection of the glass.

"The clerk makes great lamentation, and says to my wife, 'If the third time I do not strike the effigy, I shall lose my life.' Now he approaches it so near, that I think he cannot miss it."

"Take care," said the master, "as soon as you see him bend the bow, immerse your body, as I before told you." The knight watched attentively, and at the proper moment, plunged below the water. "Rise quickly, and look into the glass:" he did so, and laughed. "My friend," said the master, "why do you laugh?" "I observe," answered he, "very distinctly, that the clerk has missed the effigy, and that the arrow, rebounding, has entered his bowels, and destroyed him. My wife makes a hole under my bed, and there he is buried."

"Rise, then, dress yourself, and pray to God."

The knight returned sincere thanks for his life, and having performed his pilgrimage, journeyed toward his own home. His wife met and received him with much apparent pleasure. He dissembled for a few days, and then sending for her parents, said to them: "My dear friends, hear why I have desired your presence. This woman, your daughter and my wife, has committed adultery; and, what is worse, designed to murder me." The lady denied the accusation with an oath. The knight then began to relate the whole process of the affair; "And," he continued, "if you do not credit this, come and see where the clerk is buried." He then led them into the bed-chamber, and dragged the body from its hiding-place. The judge was called, and sentenced her to be burnt; and her ashes to be scattered in the air. The knight soon afterwards espoused a beautiful virgin, by whom he had many children; and with whom he finished his days in peace. (10)

APPLICATION.

My beloved, the emperor is Christ; the knight is man, and the wife the flesh. To visit the Holy Land, is by good works to attain heaven. The wise master is a prudent confessor. The clerk is the devil, and the image represents human pride and vanity. The bath is confession; the glass, the Sacred Writings, which ward off the arrows of sin.

TALE XXIII.

OF DOING ALL THINGS WITH CONCORD AND FORETHOUGHT.

DOMITIAN was a very wise and just prince *, and suffered no offender to escape. It hap-

* A strange contradiction of history.

pened that as he once sat at table, a certain merchant knocked at the gate. The porter opened it, and asked what he pleased to want. " I have brought some useful things for sale," answered the merchant. The porter introduced him; and he very humbly made obeisance to the emperor. " My friend," said the latter, " what merchandise have you to dispose of?" " Three maxims of especial wisdom and excellence, my lord." " And how much will you take for your maxims?" " A thousand florins." " And so," said the king, " if they are of no use to me, I lose my money?" " My lord," answered the merchant, " if the maxims do not stand you in stead, I will return the money." " Very well," said the emperor; " let us hear your maxims." " The first, my lord, is this,—'Whatever you do, do wisely; and think of the consequences.' The second is,—'Never leave the *high-way*, for a *by-way*.' And, thirdly, 'Never stay all night as a guest in that house, where you find the master an old man, and his wife a young woman.' These three maxims, if you attend to them, will be

extremely serviceable." The emperor, being of the same opinion, ordered him to be paid a thousand florins; and so pleased was he with the first, that he commanded it to be inscribed in his court, in his bed-chamber, and in every place where he was accustomed to walk; and even upon the table-cloths from which he eat. Now the rigid justice of the emperor, occasioned a conspiracy among the vicious and refractory of his subjects; and finding the means of accomplishing their purposes, somewhat difficult, they engaged a barber, by large promises, to cut his throat as he shaved him. When the emperor, therefore, was to be shaved, the barber lathered his beard, and began to operate upon it; but casting his eyes over the towel which he had fastened round the royal neck*, he perceived woven thereon —" Whatever you do, do wisely, and think of the consequences." The inscription startled the tonsor, and he said to himself, " I am to-

* A curious picture. One sees the whole process—the towel twisted under his jaws; the lather shining round the chin, and the razor elevated for the operation. If he " shaved for twopence," the description would be complete.

day hired to destroy this man; if I do it, my end will be ignominious; I shall be condemned to the most shameful death. Therefore, whatsoever I do, it is good to consider the end, as the writing testifies." These cogitations disturbed the worthy tonsor so much, that his hand trembled, and the razor fell to the ground. The emperor seeing this, inquired the cause. "Oh, my lord," said the barber, "have mercy upon me: I was hired this day to destroy you; but accidentally, or rather by the will of God, I read the inscription on the towel, 'Whatever you do, do wisely, and think of the consequences.' Whereby, considering that, of a surety, the consequence would be my own destruction, my hand trembled so much, that I lost all command over it." "Well," thought the emperor, "this first maxim hath assuredly saved my life: in a good hour was it purchased. My friend," said he to the tonsor, "on condition that you be faithful hereafter, I pardon you."

The noblemen, who had conspired against the emperor, finding that their project had failed, consulted with one another what they

were to do next. "On such a day," said one, "he journeys to a particular city; we will hide ourselves in a by-path, through which, in all probability, he will pass, and so kill him." The counsel was approved. The king, as had been expected, prepared to set out; and riding on till he came to a cross-way, much less circuitous than the high road, his knights said, "My lord, it will be better for you to go this way, than to pass along the broad road; it is considerably nearer." The king pondered the matter within himself, "The second maxim," thought he, "admonishes me never to forsake the high-way for a by-way. I will adhere to that maxim." Then turning to his soldiers, "I shall not quit the public road; but you, if it please ye, may proceed by that path, and prepare for my approach." Accordingly a number of them went; and the ambush, imagining that the king rode in their company, fell upon them and put the greater part to the sword. When the news reached the king, he secretly exclaimed, "My second maxim hath also saved my life."

Seeing, therefore, that by cunning they were unable to slay their lord, the conspirators again took counsel, and it was observed, that on a certain day he would lodge in a particular house, "Because," said they, "there is no other fit for his reception. Let us then agree with the master of that house, and his wife, for a sum of money to kill the emperor as he lies in bed." This was agreed to. But when the emperor had come into the city, and had been lodged in the house to which the conspirators referred, he commanded his host to be called into his presence. Observing that he was an old man, the emperor said, "Have you not a wife?" "Yes, my lord." "I wish to see her." The lady came; and when it appeared that she was very young—not eighteen years of age—the king said hastily to his chamberlain, "Away, prepare me a bed in another house. I will remain here no longer." "My lord," replied he, "be it as you please. But they have made every thing ready for you: were it not better to lie where you are, for in the whole city there is not so commodious a place." "I tell you," answered the emperor,

"I will sleep elsewhere." The chamberlain, therefore, removed; and the king went privately to another residence, saying to the soldiers about him, "Remain here, if you like; but join me early in the morning." Now while they [slept, the old man and his wife arose, and not finding the king, put to death all the soldiers who had remained. In the morning, when the murder was discovered, the emperor gave thanks to God for his escape. "Oh," cried he, "If I had continued here, I should have been destroyed. So the third maxim hath also preserved me." But the old man, and his wife, with the whole of their family, were crucified. The emperor retained the three maxims in memory during life, and ended his days in peace. (11)

APPLICATION.

My beloved, the emperor is any good Christian; the porter is free will. The merchant represents our Lord Jesus Christ. The florins are virtues, and the maxims received for them

are the Grace and Favour of God. The highway, is the ten commandments; the by-way, a bad life; those who lay in ambush are heretics. The old man is the world, and his wife is vanity. The conspirators are devils.

TALE XXIV.

OF THE REMEMBRANCE OF BENEFITS.

THERE was a knight, who devoted much of his time to hunting. It happened one day, as he was pursuing this diversion, that he was met by a lame lion, who shewed him his foot. The knight dismounted, and drew from it a sharp thorn; and then applied an unguent to the wound, which speedily healed it. A while after this, the king of the country hunted in

the same wood, and caught that lion and held him captive for many years. Now the knight having offended the king, fled from his anger to the very forest in which he had been accustomed to hunt. There he betook himself to plunder, and spoiled and imprisoned a multitude of travellers. But the King's sufferance was exhausted; he sent out an army, captured, and condemned him to be delivered to a fasting lion. The knight was accordingly thrown into a pit every minute in expectation and dread of being devoured. But the lion, considering him attentively, and remembering his former friend, fawned upon him; and remained seven days with him destitute of food. When this reached the ears of the king, he was struck with wonder, and directed the knight to be taken from the pit. "Friend," said he, "by what means have you been able to render the lion harmless?" "As I once rode along the forest, my lord, I was met by a lame lion. I extracted from its foot a large thorn, and afterwards healed the wound. This lion I take to be the same, and therefore he has spared me." "Well," returned the king, "since the

lion has spared you, I will for this time ratify your pardon. Study to amend your life." The knight gave thanks to the king, and ever afterwards conducted himself with all propriety. He lived to a good old age, and ended his days in peace. (12)

APPLICATION.

My beloved, the knight is the world; the lame lion is the human race; the thorn, original sin, drawn out by baptism. The pit represents penitence, whence safety is derived.

TALE XXV.

OF THE VICISSITUDE OF EVERY THING GOOD, AND ESPECIALLY OF A RIGHT JUDGMENT.

THE emperor, Theodosius, had the misfortune to lose his sight. He put up a bell in his palace; and when there was any cause to be tried, he was accustomed to pull the string with his own hands. When the bell rang, a judge, appointed to this end, descended and administered justice. It chanced that a serpent made her nest immediately under the bell-rope, and in due time brought forth young. When they were old enough, at a certain hour every day, she conducted them forth into an open space beyond the city. Now while the serpent was absent, a toad entered and occu-

pied her nest. When, therefore, the former returned with her young, she found the toad in possession, and instantly began an attack. But the latter baffled her attempts, and obstinately maintained his station. The serpent, perceiving her inability to eject the intruder, wrapped herself around the bell-rope, and forcibly rang the bell; as though it had said, "Descend judge, and give me justice; for the toad has wrongfully seized my nest." The judge, hearing the bell, descended; but not seeing any one, returned. The serpent, finding her design abortive, once more sounded the alarm. The judge again appeared, and upon this occasion, seeing the serpent attached to the bell-rope, and the toad in possession of her nest, declared the whole circumstance to the emperor. "Go down, my lord," said the latter, "and not only drive away the toad, but kill him; let the serpent possess her right." All which was done. On a subsequent day, as the king lay in his bed, the serpent entered the bed-chamber, carrying a precious stone in her mouth. The servants perceiving this, informed the

emperor, who gave directions, that they should not harm it, " for," added he, " it will do me no injury." The serpent, gliding along, ascended the bed, and approaching the emperor's eyes, let the stone fall upon them, and immediately left the room. No sooner, however, had the stone touched the eyes, than their sight was completely restored. Infinitely rejoiced at what had happened, the emperor made inquiry after the serpent, but it was not heard of again. He carefully treasured this invaluable stone, and ended his days in peace. (13)

APPLICATION.

My beloved, the emperor is any worldly-minded man, who is blind to spiritual affairs. The bell, is the tongue of a preacher; the cord, is the bible. The serpent, is a wise confessor, who brings forth young—that is—good works. But prelates and confessors are often timid and negligent, and follow earthly more than heavenly matters; and then the toad, which is the devil, occupies their place.

The serpent carries a stone—and the confessor, the Sacred Writings, which alone are able to give sight to the blind.

TALE XXVI.

OF THE DECEITS OF THE DEVIL.

There were once three friends, who agreed to make a pilgrimage together. It happened that their provisions fell short, and having but one loaf between them, they were nearly famished. "Should this loaf," they said to each other, "be divided amongst us, there will not be enough for any one. Let us then take counsel together, and consider how the bread is to be disposed of." "Suppose we sleep upon the way," replied one of them; "and whosoever hath the most wonderful

dream, shall possess the loaf." The other two acquiesced, and settled themselves to sleep. But he who gave the advice, arose while they were sleeping, and eat up the bread, not leaving a single crumb for his companions. When he had finished he awoke them. "Get up quickly," said he, "and tell us your dreams." "My friends," answered the first, "I have had a very marvellous vision. A golden ladder reached up to heaven, by which angels ascended and descended. They took my soul from my body, and conveyed it to that blessed place where I beheld the Holy Trinity; and where I experienced such an overflow of joy, as eye hath not seen, nor ear heard. This is my dream." "And I," said the second, "beheld the devils with iron instruments, by which they dragged my soul from the body, and plunging it into hell flames, most grievously tormented me; saying, 'As long as God reigns in heaven this will be your portion.'" "Now then," said the third, who had eaten the bread, "hear my dream. It appeared as if an angel came and addressed me in the following manner, 'My friend, would you see what is be-

come of your companions?' 'I answered, 'Yes, Lord. We have but one loaf between us, and I fear that they have run off with it.' 'You are mistaken,' he rejoined, 'it lies beside us: follow me.' He immediately led me to the gate of heaven, and by his command I put in my head and saw you; and I thought that you were snatched up into heaven and sat upon a throne of gold, while rich wines and delicate meats stood around you. Then said the angel, 'Your companion, you see, has an abundance of good things, and dwells in all pleasures. There he will remain for ever; for he has entered a celestial kingdom, and cannot return. Come now where your other associate is placed.' I followed, and he led me to hell-gates, where I beheld you in torment, as you just now said. Yet they furnished you, even there, with bread and wine in abundance. I expressed my sorrow at seeing you in misery, and you replied, 'As long as God reigns in heaven here I must remain *, for I have

* "Quamdiu deus regnat in cœlo hic permanebo." The fires of PURGATORY seem forgotten here.

merited it. Do you then rise up quickly, and eat all the bread, since you will see neither me nor my companion again.' I complied with your wishes; arose, and eat the bread*."

APPLICATION.

My beloved, the Saracens and Jews; the rich and powerful; and finally, the perfect among men, are typified by the three companions. The bread, represents the kingdom of heaven †.

* "This apologue is in Alphonsus."—WARTON.

† "Per panem *rotundum* regnum celeste intelligere debemus." Whence it would appear that bread-loaves were made *round*. Let antiquarian bakers look to it.

TALE XXVII.

OF REMEMBERING DEATH, AND FORGETTING THINGS TEMPORAL.

THERE was an image in the city of Rome, standing in an erect posture, with the dexter hand outstretched; and upon the middle finger was written, "STRIKE HERE." The image stood a long time in this manner, and no one understood what the inscription signified. It was much wondered at, and commented on; but this was all, for they invariably departed as wise as they came. At last, a certain subtle clerk, hearing of the image, felt anxious to see it; and when he had done so, he observed the superscription, "*Strike here.*" He noticed, that when the sun shone upon the image, the outstretched finger was discernible

in the lengthened shadow. After a little consideration, he took a spade, and where the shadow ceased, dug to the depth of about three feet. This brought him to a number of steps, which led into a subterranean cavity. Not a little exhilarated with his discovery, the clerk prosecuted the adventure. Descending the steps, he entered the hall of a magnificent palace, in which he perceived a number of persons seated at table, and the hall itself filled with men. They were all habited in costly apparel; and kept the most rigid silence. Looking about, he beheld in one corner of the place, a polished stone, called a carbuncle, by the single aid of which the hall was enlighted. In the opposite corner, stood a man armed with a bow and arrow, in the act of taking aim at the precious stone. Upon his brow was inscribed, "I am what I am: my shaft is inevitable; nor can yon luminous carbuncle escape its stroke." The clerk, amazed at what he saw, entered the bedchamber, and found a multitude of beautiful women arrayed in purple garments, but not a sound escaped them. From thence he pro-

ceeded to the stables; and observed a number of horses and asses in their stalls. He touched them, but they were nothing but stone. He visited all the various buildings of the palace, and whatever the heart could desire, or the imagination picture, was to be found there. Returning to the hall, he thought of making good his retreat. "I have seen wonders to-day," said he to himself, "but nobody will credit the relation, unless I carry back with me some incontrovertible testimony." Casting his eyes upon the highest table, he beheld a quantity of golden cups and beautiful knives, which he approached, and laid his hands upon one of each, designing to carry them away. But no sooner had he placed them in his bosom, than the archer struck the carbuncle with the arrow, and shivered it into a thousand atoms. Instantly, the whole building was enveloped in thick darkness, and the clerk, in utter consternation, sought his way back. But being unable, from the intricacy of the passages, or from some other cause, to discover it, he perished

in the greatest misery, amid the mysterious statues of the palace. (14)

APPLICATION.

My beloved, the image is the devil: the clerk is any covetous man, who sacrifices himself to the cupidity of his desires. The steps by which he descends are the passions. The archer is death; the carbuncle is human life, and the cup and knife are worldly possessions.

TALE XXVIII.

OF CONSTANCY IN ADHERING TO PROMISES.

In the reign of a certain emperor, there were two thieves who bound themselves by an oath

never to quit one another on any emergency, even though death were the alternative. They afterwards committed many depredations, and were, on some occasions, guilty of murder. It happened, that one of them, being caught in some theft, was imprisoned, and ordered for execution. His companion, understanding what had chanced, hastened to him, and said, "My friend, by the engagement which we have formed, I adjure you to tell me what I can do to serve you." "It appears," answered the other, "that I must die, having been taken in the fact for which I am sentenced. But I will shew you how to oblige me. Obtain permission to remain in my place, while I hasten to arrange my affairs, and provide for my wife and children. Having done this, I will return in due time and liberate you." "My friend," answered the first, "I will readily comply with your wishes." He went therefore to the judge, and spoke thus. "My lord, my friend has been thrown into prison, and condemned to death. It seems that there is no chance for him; let it please you then to permit him to return home

to arrange the affairs of his family, and I, in the meantime, will become his surety, and remain in prison." "On such a day," replied the judge, "he, with some others, will be executed; if, upon that day, he return not before a certain hour, look you to it: your death is inevitable." "My lord," answered the man, "I am prepared for the worst." "Let him go then: I consent to your wishes." The judge ordered the substitute to be ironed, and placed in prison in the room of his friend, who immediately set out to his family. So long, however, did he postpone his return, that the day of execution arrived, and his pledge was unredeemed. The latter, therefore, was brought, with many others, to the seat of judgment. "Where is your friend?" said the judge; "he has not arrived to make good his word." "I hope the best, my lord," replied the other; "I do not think he will fail me." Some time passed over, and still he came not; and the prisoner was at length conducted to the cross. "You must attribute your death to yourself," said the judge, "do not charge it upon me. You have rashly

trusted to your friend, and he has deceived you." "My lord," replied he, "defer the crucifixion but for a moment; and suffer me to play upon an instrument three times before my death." "Play!" exclaimed the judge, "of what nature is that playing?" "I will shout, my lord." "As you please." Accordingly, he began to vociferate. At the first and second shout, he appeared very dejected; but at the third, he distinguished, at some distance, a man running toward them with surprizing velocity. "My lord, my lord, there is a man coming; stay the execution—perhaps it is my friend, and I shall yet be liberated." The judge waited, and the person they looked for made his appearance. "I am the man you expect!" he exclaimed; "I have arranged my affairs, and am ready to suffer." The judge regarded him for a few moments with attention, and then said, "My friend, tell me whence it comes, that you are so faithful to your word?" "My lord," he replied, "from our youth up, we have been friends, and ever pledged ourselves to be faithful. For this reason, he put himself in my

place, till I had settled my affairs." "Well," said the judge, "because of this remarkable instance of fidelity, I pardon you. Remain with me, and I will provide all things necessary for your well-being." They returned thanks to the judge, and promised equal fidelity to him, who, by a judicious act of clemency, received not less applause than was bestowed upon the friends themselves. (15)

APPLICATION.

My beloved, the emperor is God; the two thieves, soul and body, which are united in sin. The thief who is taken, is the body captured by its lusts. The first shout typifies contrition; the second, confession; and the third, satisfaction.

TALE XXIX.

OF THE AVARICIOUS PURSUIT OF RICHES, WHICH LEADS TO HELL.

A CERTAIN carpenter, residing in a city near the sea, very covetous, and very wicked, collected a large sum of money, and placed it in the trunk of a tree*, which he stationed by his fire-side, and which he never lost sight of. A place like this, he thought, no one could suspect; but it happened, that while all his household slept, the sea overflowed its boundaries, broke down that side of the building where the log was situated, and carried it away. It floated many miles from its original

* *Truncus.* Warton calls it *a chest.*

destination, and reached, at length, a city in which there lived a person who kept open house. Arising early in the morning, he perceived the trunk of a tree in the water, and thinking it would be of service to him, he brought it to his own home. He was a liberal, kind-hearted man; and a great benefactor to the poor. It one day chanced that he entertained some pilgrims in his house; and the weather being extremely cold, he cut up the log for fire-wood. When he had struck two or three blows with the axe, he heard a rattling sound; and cleaving it in twain, the gold pieces rolled out in every direction. Greatly rejoiced at the discovery, he reposited them in a secure place, until he should ascertain who was the owner.

Now the carpenter, bitterly lamenting the loss of his money, travelled from place to place in pursuit of it. He came, by accident, to the house of the hospitable man, who had found the trunk. He failed not to mention the object of his search; and the host, understanding that the money was

his, reflected whether his title to it were good. " I will prove," said he to himself, " if God will that the money should be returned to him." Accordingly, he made three cakes, the first of which he filled with earth; the second with the bones of dead men; and in the third, he put a quantity of the gold which he had discovered in the trunk. " Friend," said he, addressing the carpenter, " we will eat three cakes, composed of the best meat in my house. Chuse which you will have." The carpenter did as he was directed; he took the cakes and weighed them in his hand, one after another, and finding that with the earth weigh heaviest, he chose it. " And if I want more, my worthy host," added he, " I will have that —" laying his hand upon the cake containing the bones. " You may keep the third cake yourself." " I see clearly," murmured the host, " I see very clearly that God does not will the money to be restored to this wretched man." Calling therefore, the poor and the infirm, the blind and the lame, and opening the cake of gold in the presence of the carpenter, to whom he

spoke, "Thou miserable varlet; this is thine own gold. But thou preferredst the cake of earth, and dead men's bones. I am persuaded, therefore, that God wills not that I return thee thy money." Without delay, he distributed the whole amongst the paupers, and drove the carpenter away in great tribulation. (16)

APPLICATION.

My beloved, the carpenter is any worldly-minded man; the trunk of the tree denotes the human heart, filled with the riches of this life. The host is a wise confessor. The cake of earth is the world; that of the bones of dead men is the flesh; and that of gold is the kingdom of heaven.

TALE XXX.

OF THE MIRACULOUS RECALL OF SINNERS, AND OF THE CONSOLATIONS WHICH PIETY OFFERS TO THE DISTRESSED.

In the reign of Trajan there lived a knight named Placidus *, who was commander-in-chief of the emperor's armies. He was of a very merciful disposition, but a worshipper of idols. His wife also participated in the same feelings, and adhered to the same religious rites. They had two sons, educated in all the magnificence of their age and station; and from the general kindness and goodness of their hearts, they merited a revelation of the way of truth. As he was one day follow-

* "Sir Placidas is the name of a knight in the Faerie Queene." *Warton.*

ing the chase, he discovered a herd of deer, amongst which was one remarkable for the beauty and magnitude of its form. Separating itself from the rest, it plunged into the thickest part of the brake. While the hunters, therefore, occupied themselves with the remainder of the herd, Placidus gave his attention to the noble animal in question, and pursued the course it had taken with all the celerity in his power. After much exertion the stag scaled a lofty precipice, and Placidus approaching as near to it as he could, considered by what means it might be secured. But as he regarded it with fixed attention, there appeared, impressed upon the centre of the brow, the form of the cross, which glittered with greater splendour than a meridian sun. Upon this cross an image of Jesus Christ was suspended *; (17) and as formerly happened to the ass of Balaam, utterance was supplied to the stag, which thus addressed the hunter; "Why dost thou persecute me, Placidus? For thy sake have I assumed the shape of this

* Something like this is told of Col. Gardener's singular reformation. See the account in the notes.

animal: I am Christ whom thou ignorantly worshippest. Thine alms have gone up before me, and therefore I come; but as thou hast hunted this stag, so will I hunt thee." Some indeed assert that the image, hanging between the deer's antlers, said these things. However that may be, Placidus filled with terror fell from his horse; and in about an hour returning to himself, arose from the earth and said, "Declare what thou wouldst have, that I may believe in thee." "I am Christ, O Placidus! I created heaven and earth; I caused the light to arise, and divided it from the darkness. I appointed days, and seasons, and years. I formed man out of the dust of the earth; and I became incarnate for the salvation of mankind. I was crucified, and buried; and on the third day I rose again." When Placidus understood these sublime truths, he fell again upon the earth, and exclaimed, "I believe, O Lord, that thou hast done all this; and that thou art he who bringest back the wanderer." The Lord answered, "If thou believest this, go into the city and be baptized."

"Wouldst thou, O Lord, that I impart what has befallen me to my wife and children, that they also may believe?"

"Do so; tell them, that they also may be cleansed from their iniquities. And do you, on the morrow, return hither, where I will appear again, and shew you more fully of the future."

Placidus, therefore, departed to his own home, and communicated all that had passed to his wife. But she too had had a revelation; and in like manner had been enjoined to believe in Christ, together with her children. So they hastened to the city of Rome, where they were entertained and baptized with great joy. Placidus was called Eustacius, and his wife, Theosbyta; the two sons, Theosbytus and Agapetus. In the morning Eustacius, according to custom, went out to hunt, and coming with his attendants near the place, he dispersed them, as if for the purpose of discovering the prey *. Immediately the vision of yesterday re-appeared, and prostrating himself, he said—"I implore thee, O Lord, to manifest thyself according to thy word."

* This mystery one would have thought quite needless.

" Blessed art thou, Eustacius, because thou hast received the laver of my grace, and thereby overcome the devil. Now hast thou trod him to dust, who beguiled thee. Now will thy fidelity appear; for the devil, whom thou hast deserted, will rage against thee in a variety of ways. Much must thou undergo ere thou possessest the crown of victory. Much must thou suffer from the dignified vanity of the world; and much from spiritual intolerance. Fail not, therefore; nor look back upon thy former condition. Thou must demonstrate thyself another Job; but from the very depth of thy humiliation, I will restore thee to the summit of earthly splendour. Choose then, whether thou wouldst prefer thy trials at the conclusion of life." Eustacius replied, " If it become me, O Lord, to be exposed to trials, let them presently approach; but do thou uphold me, and supply me with patient fortitude."

" Be bold, Eustacius: my grace shall support your souls." Saying thus, the Lord ascended into heaven. After which Eustacius returned home to his wife, and explained to

her what had been decreed. In a few days, a pestilence carried off the whole of their men-servants and maid-servants; and before long the sheep, horses, and cattle, also perished. Robbers plundered their habitation, and despoiled them of every ornament; while he himself, together with his wife and sons, fled naked and in the deepest distress. But devoutly they worshipped God; and apprehensive of an Egyptian redness, (18) went secretly away. Thus were they reduced to utter poverty. The king and the senate, greatly afflicted with their general's calamities, sought for, but found not the slightest trace of him. In the mean time this unhappy family approached the sea; and finding a ship ready to sail, they embarked in it. The master of the vessel observing that the wife of Eustacius was very beautiful, determined to secure her; and when they had crossed the sea, demanded a large sum of money for their passage, which, as he anticipated, they did not possess. Notwithstanding the vehement and indignant protestations of Eustacius, he seized upon his wife; and beckoning to the mari-

ners, commanded them to cast the unfortunate husband headlong into the sea. Perceiving, therefore, that all opposition was useless, he took up his two children, and departed with much and heavy sorrow : " Merciful heaven," he exclaimed, as he wept over his bereaved offspring—" your poor mother is lost ; and, in a strange land, in the arms of a strange lord, must lament her fate." Travelling along, he came to a river, the water of which ran so high, that it appeared hazardous in an eminent degree to cross with both the children at the same time : one, therefore, he placed carefully upon the bank, and then passed over with the other in his arms. This effected, he laid it upon the ground, and returned immediately for the remaining child. But in the midst of the river accidentally glancing his eye back, he beheld a wolf hastily snatch up the child, and run with it into an adjoining wood. Half maddened at a sight so truly afflicting, he turned to rescue it from the destruction with which it was threatened ; but at that instant a huge lion approached the child he had left ; and seizing it,

presently disappeared. (19) To follow was useless; for he was in the middle of the water. Giving himself up, therefore, to his desperate situation, he began to lament and to pluck away his hair; and would have cast himself into the stream, had not Divine Providence preserved him.

Certain shepherds, however, observing the lion carrying off the child in his teeth, pursued him with dogs; and by the peculiar dispensation of heaven it was dropped unhurt. As for the other, some ploughmen witnessing the adventure, shouted lustily after the wolf, and succeeded in liberating the poor victim from its jaws. Now it happened, that both the shepherds and ploughmen resided in the same village, and brought up the children amongst them. But Eustacius knew nothing of this, and his affliction was so poignant, that he was unable to control his complaints. "Alas!" he would say, "once I flourished like a luxuriant tree, but now I am altogether blighted. Once I was encompassed with military ensigns, and bands of armed men; now, I am a single being in the universe: I

have lost all my children and every thing that I possessed. I remember, O Lord, that thou saidst, my trials should resemble Job's; behold they exceed them. For although he was destitute, he had a couch, however vile, to repose upon; I, alas! have nothing. He had compassionating friends; while I, besides the loss of my children, am left a prey to the savage beasts. His wife remained; but mine is forcibly carried off. Assuage my anguish, O Lord! and place a bridle upon my lips, lest I utter foolishness, and stand up against thee." With such words, he gave free course to the fulness of his heart; and after much travel entered a village, where he abode. In this place he continued for fifteen years, as the hired servant of one of the villagers.

To return to the two boys. They were educated in the same neighbourhood, but had no knowledge of their consanguinity. And as for the wife of Eustacius, she preserved her purity, and suffered not the infamous usage which circumstances led her to apprehend. After some time her persecutor died.

In the mean while the Roman emperor was

beset by his enemies, and recollecting how valiantly Placidus had behaved himself in similar straits, his grief at the deplorable mutation of fortune, was renewed. He despatched soldiers through various parts of the world in pursuit of them; and promised to the discoverer infinite rewards and honours. It happened that some of the emissaries, being of those who had attended upon the person of Placidus, came into the country in which he laboured, and one of them he recognized by his gait. The sight of these men brought back to the exile's mind the situation of wealth and honour which he had once possessed; and being filled with fresh trouble at the recollection—" O Lord!" he exclaimed, " even as beyond expectation I have seen these people again, so let me be restored to my beloved wife. Of my children I speak not; for I know too well that they are devoured by wild beasts." At that moment a voice whispered, " Be faithful, Eustacius, and thou wilt shortly recover thy lost honours, and again look upon thy wife and offspring." Now when the soldiers met Placidus they knew not who he

was; and accosting him, they asked if he were acquainted with any foreigner named Placidus, with his wife and two sons. He replied in the negative, but requested that they would tarry in his house. Complying with his request he conducted them home, and waited on them. And here, as before, at the recollection of his former splendour, his tears flowed. Unable to contain himself, he went out of doors, and when he had washed his face he re-entered, and continued his service *. By and by the appearance of their ancient master underwent a more exact scrutiny; and one said to the other, "Surely this man bears great resemblance to him we enquire after." "Of a truth," answered his companion, "you say well. Let us examine if he possess a sabre-mark on his head, which he received in action." They did so, and finding a scar which indicated a similar wound, they leaped up and embraced him, and inquired after his wife and sons. He related his adventures; and the neighbours coming in, listened with

* A curious picture of the olden times!

wonder to the account delivered by the soldiers of his military achievements and former magnificence. Then, obeying the command of the emperor, they clothed him in sumptuous apparel. On the fifteenth day they reached the imperial court; and the emperor, apprized of his coming, went out to meet him, and saluted him with great gladness. Eustacius related all that had befallen him; he was then invested with the command of the army, and restored to every office that he had held prior to his departure. He now therefore prepared with energy to encounter their enemies. He drew together from all parts the young men of the country; and it fell to the lot of the village where his own children were educated, to send two to the army; and these very youths were selected by the inhabitants as the best and bravest of their number. They appeared before the general; and their elegant manners, so much above their station, united to a singular propriety of conduct, won his esteem. He placed them in the van of his troops, and began his march against the enemy. Now the spot on

which he pitched his tent was in the vicinity of his wife's abode; and, strange to say, the sons themselves, in the general distribution of the soldiers, were quartered with their own mother; but all the while ignorant with whom they were stationed.

About mid-day, the lads sitting together, related the various mutations to which their infancy had been subject; and the mother, who was at no great distance, became an attentive auditor. "Of what I was, while a child," said the elder of the brothers, "I remember nothing, except that my beloved father was a leader of a company of soldiers; and that my mother, who was very beautiful, had two sons, of whom I was the elder. We accompanied our parents from the habitation in which we had constantly resided, during the night, and embarking on board a vessel that immediately put to sea, sailed I know not whither. Our mother remained in the ship, but wherefore, I am also ignorant. In the mean time, our father carried my brother and myself in his arms, and me he left upon the nearer bank of a river, until he had con-

veyed the younger of us across. But no sooner had he accomplished his design, and was returning to my assistance, than a wolf darted from a thicket and bore him off in his mouth. Before he could hasten back to his succour, a prodigious lion seized upon me, and carried me into a neighbouring wood. Certain shepherds, however, observing the dangerous extremity to which I was reduced, delivered and educated me amongst them." The younger brother here burst into a flood of tears, and exclaimed, " Surely I have found my brother; for they who brought me up frequently declared that I was emancipated from the jaws of a wolf." The other acknowledged the probability of the relationship, and mutually exchanged embraces and congratulation. The mother, who listened, it may be well supposed, with intense interest to what was going forward, felt a strong conviction that they were her own children. She was silent, however; and the next day, went to the commander of the forces, and entreated permission to go into her own country. " I am a Roman woman," said she, " and a stran-

ger in these parts." As she uttered these words, her eye fixed with an earnest and anxious gaze upon the countenance of him she addressed. It was her husband, whom she now for the first time recollected; and she threw herself at his feet unable to contain her joy. "My lord," cried the enraptured matron, "I entreat you to relate some circumstances of your past life; for unless I greatly mistake, you are Placidus, the master of the soldiery, since known by the name of Eustacius, whom our blessed Saviour converted, and tried by such and such temptations: I am *his* wife, taken from him at sea by a perfidious wretch, but who accomplished not his atrocious purposes. I had two sons, called Agapetus and Theosbytus." The tenor of these words recalled Eustacius to himself; time and sorrow had made much change in both, but the recognition was full of happiness. They embraced and wept; giving glory to God as the God of all consolation. The wife then observed, "My lord, what has become of our children?" "Alas!" replied he, "they were carried off by wild beasts;" and

he repeated the circumstance of their loss. "Give thanks," said his wife, "give manifold thanks to the Lord; for as His Providence hath revealed our existence to each other, so will He give us back our beloved offspring." "Did I not tell you," returned he, "that wild beasts had devoured them."

"True; but yesternight as I sat in the garden I overheard two young men relate the occurrences of their childhood, and whom I believe to be our sons. Interrogate them, and they will tell you."

Messengers were immediately despatched for this purpose, and a few questions convinced Eustacius of the full completion of his happiness. They fell upon each other's neck and wept aloud. It was a joyful occasion; and the whole army participated in the pleasure of their general: a splendid victory ensued. Previous to their return the emperor Trajan died, and was succeeded by Adrian, more wicked even than his predecessor. (20) However, he received the conqueror and his family with great magnificence, and sumptuously entertained them at his own table. But

the day following the emperor would have proceeded to the temple of his idols to sacrifice, in consequence of the late victory; and desired his guests to accompany him. "My lord," said Eustacius, "I worship the God of the Christians; and Him only do I serve, and propitiate with sacrifice." Enraged at an opposition he had not contemplated, he placed the man who had freed Rome from a foreign yoke, with his whole family, in the arena, and let loose a ferocious lion upon them. But the lion, to the astonishment of all, held down his head before them, as if in reverence. On which the ungrateful emperor ordered a brazen ox to be fabricated, and heated to the highest degree. In this his victims were cast alive; but with prayer and supplication they commended themselves to the mercy of God, and three days after, being taken out of the furnace in the presence of the emperor, it appeared as if they had died tranquilly in bed. Not a hair of their heads was scorched, nor was there the smallest perceptible change, more than the easiest transition from life occasions. The Christians buried their

corpses in the most honourable manner, and over them constructed an oratory. They perished in the first year of Adrian, A. D. 120, in the calends of November; or as some write, the 12th of the calends of October *. (21)

APPLICATION.

My beloved, the emperor is Christ; Placidus, any worldly-minded man. The stags, are the senses. The large and beautiful stag is reason, it ascends a precipice, which is justice or rectitude. The horns, are the old and new law. The wife of Placidus is the soul; the two sons are the will, and the works of man. The master of the ship is a prelate, who would detain the soul from error; and the ship is the Church. The river is the world; the lion is the devil; and the wolf, the flesh.

* However inartificial the structure of this tale, it conveys an admirable moral. It teaches, that the eye of God is vigilant for the safeguard of mankind; and that in the darkest hour with which humanity can be visited, "all things are working together for good." But the tendency of the whole of these stories is unexceptionable.

The shepherds are confessors, and the ploughmen, preachers. The messengers sent in pursuit of Placidus, represent the patriarchs and prophets.

TALE XXXI.

OF VIGILANCE IN OUR CALLING.

A CERTAIN nobleman had a white cow, to which he was extremely partial. He assigned two reasons for this. First, because she was spotlessly white; and next, because she gave abundance of rich milk. The estimation in which the nobleman regarded his beast, increased so much, that he constructed golden horns for her, and thought for a long time, how she might be best secured. Now there lived at that time a man called Argus, who

was entirely faithful to his employer, and moreover, possessed an hundred eyes. The nobleman despatched a messenger to Argus to request his attendance without delay. On his arrival, he said, "I commit to your custody my cow with golden horns; and if you guard it securely I will liberally remunerate you. But if you permit her horns to be stolen, you shall die." Argus accordingly received the cow under his charge; and every day attended her to the pasture, and watched her with unremitting care. At night, he drove her home. But there dwelt in these days a certain avaricious knave called Mercury, whose skill in music was surpassing. He had a great desire to possess the animal, so narrowly watched; and he went frequently to her keeper, in the hope of prevailing with him by prayers or promises to deliver her up. But Argus, being an ingenious wight, fixed a shepherd's staff, which he held, firmly in the ground; and addressed it in the person of his master *:

* This colloquy with the staff will remind the reader of Shakspeare of *Launcelot Gobbo*. See Note (22).

"Thou, oh staff! art my master, and at night I shall return to your castle. You will question me about the cow and her horns; I answer, 'My lord, the cow has lost her horns; for a robber, coming while I slept, ran off with them.' Now, you reply, 'Rascal! had you not an hundred eyes, how could they all sleep, while the robber stole the horns? This is a lie, and I will put you to death.' And if I say, that I have sold it, I shall be equally exposed to the indignation of my lord." "Get thee gone, then," answered Mercury: "thou shalt have nothing, and yet I will carry off thy charge." With this threat Mercury departed, and the next day returned with a musical instrument. He then began to entertain Argus with buffoonery, and to sing to him; until at last two of his eyes dropped asleep; then two more, and finally, the whole head sunk into a deep slumber. Mercury perceiving this, decapitated him, and bore away the cow with her golden horns *. (22)

* "The classical story of Argus and Mercury, with some romantic additions."—WARTON.

APPLICATION.

My beloved, the nobleman is Christ; the white cow is the soul. The milk represents prayer and supplication, on account of which he gave her golden horns, that is, eternal life. Argus is any prelate, who ought to be circumspect and watchful. The pastoral staff is the ecclesiastical power communicated to him; the songs, are put for singing women. Then if the prelate fall asleep, the head is cut off, that is, he loses eternal life. Mercury is the devil.

TALE XXXII.

OF THE CARE OF THE SOUL.

The emperor Gorgonius had a beautiful wife, who was delivered of a son. The boy grew

up a universal favorite ; but on attaining his tenth year the mother died, and was splendidly interred. By the advice of his counsellors, the emperor took another wife, who conceived a dislike for her son-in-law, and did him many injuries. (23) When this was communicated to the king, being desirous of gratifying his new spouse, he banished the young man from the kingdom. Thus driven from his home, and destitute of the usual accompaniments of regal birth, he turned his attention to physic, and became, in the course of time, a great and perfect physician. The emperor, who had so unnaturally discarded him, hearing of his celebrity, was much pleased at it; and happening a short time afterwards to fall sick, sent letters to recall him. When the son understood his father's pleasure, he made haste to comply with it; and by his skill in medicine soon restored him to convalescence. The fame of this cure spread through the whole kingdom. Now it chanced that his stepmother sickened even to death, and physicians from every place were summoned to attend her. They all, however, unanimously declared,

that death was inevitable; and full of grief at the intelligence, the emperor desired his son to undertake the cure. "No, my lord," said he, "I cannot comply with your wishes." "If you deny me," returned the father, "I will again banish you the kingdom." "Then," he replied, "you will act with the greatest injustice. You acknowledged yourself my father, yet banished me from you through this very woman's suggestion. My absence occasioned your sickness and sorrow; and my presence produces a like effect upon the queen, my unkind step-mother: therefore, I will not cure her, but will immediately depart." "The queen," returned the father, "is afflicted with the same infirmity that I was, and which you so effectually dispelled: let me entreat you to preserve her also." "My beloved father," answered he, "although she has the same infirmity, her complexion is different. When I entered the palace, the joy you felt at my return contributed to your speedy recovery; but the reverse happens to my step-mother. If I speak, she is full of grief; if I touch her, she is carried beyond herself. Now nothing

is more beneficial to the sick, than compliance with their wishes. She cannot bear my presence, and why should you wish it?" By these excuses the son evaded the matter, and his step-mother died.

APPLICATION.

My beloved, the emperor is our first parent Adam; the first wife is the soul; and the son is Christ, who cures our infirmities. The step-mother is the devil.

TALE XXXIII.

OF SPIRITUAL CONTESTS.

THE emperor Adonias was exceedingly rich, and delighted in tournaments, and in the

crashing of spears. He once held a tournament, and caused it to be proclaimed that the conqueror should obtain a magnificent reward. This caused a great assemblage of the princes and peers of the kingdom; and the emperor ordained that the knights should be divided, so many on one side, and so many on the other. But they who first entered the field were to dispose their shields and arms in order, in a certain place: and further, whosoever of the adverse party would touch the shield of another with his lance, immediately he, whose shield was touched, being previously armed by a maiden selected for the purpose, should descend to the contest; and if he proved victorious, dispute the field with the next opponent. The day being come, the emperor assumed the imperial crown, and sat down at the royal table. Now a certain knight, having diligently inspected the shield of his antagonists, was wonderfully taken with one bearing three apples, *or*; and that shield he touched. Instantly the owner of it armed and met his opponent, and, after a short conflict,

cut off his head, and received the promised recompense. (24)

APPLICATION.

My beloved, the emperor is our Lord Jesus Christ; the tournament is the contest between God and the devils; the shields are some of the attributes of the Almighty, and the field is human nature. The shield bearing three golden apples, is the Trinity in Unity, against which the knight—that is, any man—strikes, when he commits a mortal sin. The reward of the conqueror is eternal life.

TALE XXXIV.

OF DELIVERANCE FROM HELL.

In the reign of a certain king, there lived a poor man who was accustomed to go every

day to a neighbouring forest to cut wood for sale. On one occasion, as he went with an ass, the thickness of the underwood caused him to lose his footing, and he fell unawares into a pit, from which he was unable to deliver himself. In this pit lay a horrible dragon, whose scaly length completely encompassed it. The higher part was occupied by a number of serpents ; and at the bottom, or mid-way, was a round stone, which the serpents daily ascended, and licked. After that, the dragon licked it. The poor man wondered at what he saw, and deliberated upon the meaning. "I have already remained here many days," thought he, "without sustenance ; and unless I can obtain food, without doubt, I must perish. I will do therefore, as the serpents and dragon do; they exist, and why should not I?" Accordingly, he went up to the stone, and began to lick it, when, to his astonishment, he found that it partook of every delicious flavor that imagination could devise. Thus invigorated, he continued in his dungeon a few days longer ; and, in the end, a dreadful thunder-storm

burst over head; insomuch that the serpents left their retreat one after another; and when they had departed, the dragon which lay at the bottom of the well, raised itself above, and would have flown away; but the pauper, observing this, caught hold of it by the tail, and by these means succeeded in escaping from the pit. The dragon carried him to a considerable distance, and dropped him in the same wood, but ignorant of his situation, he was unable to find the way out. A company of merchants, however, happening to travel through that forest, shewed him the path he wanted. Very happy at his marvellous deliverance, he returned to his own city, and published what had occurred; but his death followed immediately afterwards.

APPLICATION.

My beloved, the king is our heavenly Father; the poor man is as men are naturally, who enter a wood—that is, the world. The pit is mortal sin. The round stone in the

centre is Christ. The thunder-storm typifies confession, which being heard, the serpents, that is, sins and devils, are affrighted, and depart *. The dragon is the devil, and the merchants are preachers.

TALE XXXV.

OF RECONCILIATION THROUGH CHRIST.

A CERTAIN emperor possessed a forest, in which was an elephant whom no one dare approach. This caused his majesty no little surprise, and calling together his nobles and wise men, he asked them what was the nature of this elephant. They replied, that he mightily approved pure and modest virgins. Thereupon, the emperor would have despatched

* Here we trace the Roman Catholic ; and here the fountain of gross licentiousness and unrepented iniquity may be fixed.

two beautiful and virtuous maids, who were likewise skilled in music, if any such were to be found in his kingdom. At last, his emissaries discovered two who were honest and fair enough, and causing them to be stripped, one of them was required to carry a basin, and the other a sword. They entered the forest, and began to sing; and the elephant, attracted by the sound, soon approached. In the mean time, the virgins continued their song, till the elephant fondled them, and by and by, fell asleep in the lap of one of the maids. The other, perceiving this, cut off his head with the sword she had carried, while her companion filled the bowl with blood. Thus they returned to the king; and when he heard of their success, he rejoiced exceedingly, and ordered a very beautiful purple, and many other curious matters, to be made of the blood. (25)

APPLICATION.

My beloved, the emperor is our heavenly Father; the elephant is Christ; and the two

virgins, Mary and Eve, who were both born free from sin *, Mary being sanctified in the womb. She carries a sword, that is, sin, by which Christ died †.

TALE XXXVI.

OF THE LOVE OF GOD.

KING Pepin married a very beautiful girl, by whom he had a son; but the mother died in her confinement. He therefore espoused another, and she also brought forth a son, whom he sent with the elder-born to be educated in another country. Now they so much resembled one another, that it was impossible to distinguish them; and when, after a length

* We may observe that the Catholics lose no opportunity of honoring the virgin Mary, at whatever expense.

† The reader is desired to frame the rest of the moralization himself, the original being too *delicate* to handle.

of time, the anxiety of the living mother to behold her son, occasioned their return; although the one was younger by perhaps a year, he was as tall as his brother, which indeed frequently happens. But the resemblance to each other was so strong, that the mother knew not her own child. She earnestly entreated the king to determine her doubts, but he refused compliance with her wishes. This occasioned a flood of tears; and the king, feeling distressed at her trouble, said, "Weep not; that is your son," and pointed to him who was born of the first wife. This deception comforted the queen; and without delay she studiously sought to supply all his wants, to the neglect of him who was really her offspring. The king, seeing this, asked, "Why do you deceive yourself? One of these two is your son, but which you have yet to learn." "To what end is this?" answered she, "tell me which is he?" "No," said the king; "certainly not, and for this reason. If I tell you the truth, you will love one and neglect the other. I desire you, therefore, to attend equally to

both, and when they have arrived at man's estate, I will shew you which is which; then your happiness will be perfect." The queen complied with her husband's will; she conducted herself with the strictest impartiality, until they had attained to manhood. On discovering her own child, and finding that he was unusually gifted, she gave free course to her joy. Thus her days glided on, and ended in peace *.

APPLICATION.

My beloved, the king is Christ; the two sons are the elect and the reprobate. The mother of the last son is the Church. The dead mother represents the old law. The Church distinguishes not between those who are elect and reprobate: but when they come of age—that is, at the day of judgment, the truth will be declared.

* "A favourite old romance is founded on the indistinctible likeness of two of Charlemagne's knights, Amys and Amelion; originally celebrated by Turpin, and placed by Vincent of Beauvais, underthe reign of Pepin. Spec. Hist. xxiii. c. 162. f. 329. b."—WARTON.

TALE XXXVII.

OF UNCONVERSION.

The emperor Frederic decreed that if any female were violated, whosoever freed her from the hand of the oppressor, should be compelled to marry her, if such were the lady's inclination. Now it happened, that a certain vile wretch caught up a young girl, and dragging her into a forest, there abused her. She shrieked violently; and a noble knight, riding by some chance in the same forest, heard her exclamations, and spurred on his horse to her assistance. He inquired the occasion of the clamour, "Oh, my lord," said the damsel, "for the love of God, succour me. This villain has abused, and threatened me with destruction." "My lord," answered the fel-

low; "she is my wife, whom I have taken in adultery, and I therefore menaced her with death." "Do not believe it, my lord," said the girl, "I never was his wife, nor ever guilty of any impropriety, until treacherously mal-treated by this ruffian. Help me, then, I implore you." "I perceive plainly," said the knight, "that this wretch has oppressed you, and I will therefore free you from his hands." "You will do this at your peril," answered the other; "I will defend my right to the last." Saying which, he prepared himself for a contest. After a desperate struggle, the knight obtained the victory, but was dangerously wounded. He then said to the lady, "Are you pleased to espouse me?" "Willingly," returned she, "I wish it from my heart, and here pledge my faith." This done, the knight said, "You shall reside in my castle for a few days; and in the mean time, I will go to my parents, and provide every thing requisite for our union. After that, I will return, and espouse you with great splendour." "I am ready to obey you in all things," answered the lady; and the knight having placed her

as he had said, bade her farewell. But while he was absent, an oppressive lord of that country went to the castle, where the girl was placed, and knocked at the gate. She denied him admission; and he had then recourse to magnificent promises. He declared himself ready to espouse her honorably; and she, lending too credulous an ear to what was said, at last opened the gate. He went in, and remained with her, during the night. In about a month's space, the knight returned to his castle. He knocked, but no one replied to him. Filled with the greatest bitterness of heart, he said, " Oh, dear girl, recall how I saved thy life, and the faith which you solemnly pledged me. Speak, dear girl, and let me behold thy face." The lady, hearing this, opened the window, and said, " Look, you ass! what does it please ye to want?" " I marvel," replied he, " at thy ingratitude. I received several dangerous wounds in defending thee; and if thou art incredulous, I will shew them." Saying this, he loosed his robe, and discovered the scars. " Do not," added he, " be ungrateful; open

the gate, and I will receive you yet, as my beloved wife." But she made no answer, and turned away. The knight complained to the judge, and alleged the services he had rendered her. He displayed the wounds taken in her behalf, and claimed her in recompence as his wife. The judge, therefore, sent for the seducer, and said, "Hast thou withheld the woman whom the knight's bravery freed from uncourteous usage?"

"I have, my lord."

"And, according to law, she voluntarily became his wife? How then darest thou affect the wife of another? First, you entered his castle during his absence; next, you violated his bed: what have you to answer?"

He was silent; and the judge, turning to the woman, said, "Girl! by the law of the land, you are doubly the wife of this knight. First, because he freed you from a violator; and secondly, because you contracted yourself to him. Why hast thou denied thy husband admittance into his own castle?" She, also, was unable to answer, and the judge condemned both to be

crucified. This was done accordingly, and much praise was given to the judge for the sentence he had pronounced.

APPLICATION.

My beloved, the emperor is God; the woman is the soul, and the violator, the devil. The knight is Christ; the castle, the human body.

TALE XXXVIII.

OF DECEIT.

A CERTAIN knight who had made a temporary residence in Egypt, was desirous of laying up a sum of money which he possessed in that country. He enquired, therefore, for some person in whom he might repose confi-

dence; and such a one being pointed out, he went and delivered to him ten talents. He then prepared for a pilgrimage. His business completed, he returned, and demanded the amount of what he had reposited. But his agent proving a rogue, asserted that he had never seen him; and totally regardless of the knight's supplications and conciliatory language, bade him with much contumely trouble him no further. The knight, exeedingly disturbed at such unexpected usage, having accidentally met an old woman equipped in the garb of a devotee, and supported by a staff, removed a number of stones which stood in the way, and which might have cut her feet. Observing the despondency of the knight's demeanour, and at the same time suspecting that he was a foreigner, she entreated him to come near, and questioned him upon the cause of his solicitude. He explained it without hesitation, and the old woman counselled him what he should do. "Bring me," said she, "to a man of your own country whom we may trust." He did so, and she directed him to fabricate ten chests, painted outwardly

with curious devices and rich colours, bound with iron, and fastened with silver locks; but filled up with stones. All this was done, and the woman then bade the knight send them by ten porters to the warehouse of the rascally factor. "Let them come one after another, in order; and as soon as the first man has entered, do you boldly demand your money; I trust you will find it restored to you sooner than you expect." Accordingly they proceeded to the factor's house, and the old woman addressed him as follows, "My master, this stranger," (pointing to the artificer of the chests) "lodges with me, and wishes to return to his native land. But first, he would deposit his wealth, which is contained in ten chests, under the safeguard of some honourable and faithful person. And because I have heard this character of you, I should be unwilling to let any one else have the care of them." As she spoke, a porter entered with the first chest; and at the same instant the knight appeared, to require his money. The knavish factor, fearing that if he disputed the right of the last, he should lose the golden harvest

which the custody of ten such apparently valuable chests promised, came up to him in a soothing tone, and said, "My friend, where have you been? Receive, I pray you, the money which you laid up with me." The knight was not slow in complying, and gave great thanks to God, and the old woman, for the sums he had almost despaired of. "Master," said she to the factor, "I and my man will go and make enquiry about the other chests, and hasten back immediately. Expect us; and take care of that which we have brought." Thus, by the assistance of the devotee, the knight recovered his property *.

APPLICATION.

My beloved, the knight is any Christian; the ten talents are the ten commandments. The factor is the world. The old devotee is a good conscience, and the iron-bound chest, filled with stones, is a heart full of virtues.

* This tale is in Alphonsus; in the *Cento Novelle Antiche*. Nov. lxxiv.; in *Boccacio*, Day 8, Nov. 10; and in the *Arab. N. Entertainments*.

TALE XXXIX.

OF INGRATITUDE.

In the reign of a certain king there lived a proud and oppressive seneschal. Now near the royal palace was a forest well stocked with game; and by the direction of this person various pits were dug there, and covered with leaves, for the purpose of entrapping the beasts. It happened that the seneschal himself went into this forest, and with much exaltation of heart exclaimed internally, "Lives there a being in the empire more powerful than I am?" This braggart thought was scarcely formed, ere he rode upon one of his own pit-falls, and immediately disappeared. The same day had been taken a lion, a monkey, and a serpent. Terrified at the situation

into which fate had thrown him, he cried out lustily, and his noise awoke a poor man called Guido, who had come with his ass into that forest to procure fire-wood, by the sale of which he got his bread. Hastening to the mouth of the pit, and ascertaining the occasion of the clamour, he was promised great wealth if he would extricate the seneschal from his perilous situation. "My friend," answered Guido, "I have no means of obtaining a livelihood except by the faggots which I collect: if I neglect this for a single day, I shall be thrown into the greatest dfficulties." The seneschal re-iterated his promises of enriching him; and Guido went back to the city, and returned with a long cord, which he let down into the pit, and bade the seneschal bind it round his waist. But before he could apply it to the intended purpose, the lion leaped forward, and seizing upon the cord, was drawn up in his stead. Immediately, exhibiting great signs of pleasure, the beast ran off into the wood. The rope again descended, and the monkey having noticed the success of the lion, vaulted above

the man's head, and shaking the cord, was in like manner set at liberty. Without staying to return thanks he hurried off to his haunts. A third time the cord was let down, and the serpent twining around it, was drawn up and escaped. "O my good friend," said the seneschal, "the beasts are gone, now draw me up quickly, I pray you," Guido complied, and afterwards succeeded in drawing up his horse, which the seneschal instantly mounted and rode back to the palace. Guido returned home; and his wife observing that he had come without wood, was very dejected, and inquired the cause. He related what had occurred, and the riches he was to receive for his service. The wife's countenance brighttened, and early in the morning she posted off her husband to the palace. But the seneschal denied all knowledge of him, and ordered him to be whipped for his presumption. The porter executed the directions, and beat him so severely that he left him half dead. As soon as Guido's wife understood this, she saddled their ass, and brought him home in a very infirm state. The sickness which en-

sued, consumed the whole of their little property; but as soon as he had recovered, he returned to his usual occupation in the wood. Whilst he was thus employed, he beheld afar off ten asses laden with packs, and a lion by the latter one, pursuing the path which led towards Guido. On looking narrowly at this beast, he remembered that it was the same which he had freed from its imprisonment in the pit. The lion signified with his foot, that he should take the loaded asses, and go home. This Guido did, and the lion followed. On arriving at his own door, the noble beast fawned upon him, and wagging his tail as if in triumph, ran back to the woods. Guido caused proclamation to be made in different churches *, that if any asses had been lost, the owners should come to him; but no one appearing to demand them, he opened the packages, and to his great joy, discovered them full of money. On the second day Guido returned to the forest, but forgot an

* "Per ecclesias proclamare fecit." This may either mean that a notice was fastened to the church door, or given out from the pulpit. The last is most probable.

iron instrument to cleave the wood. He looked up, and beheld the monkey whose liberation he had effected; and the animal, by help of teeth and nails, accomplished his desires. Guido then loaded his asses and went home. The next day he renewed his visit to the forest; and sitting down to prepare his instrument, discerned the serpent, whose escape he had aided, carrying a stone in its mouth of three colours; the one white, another black, and the third red. It opened its mouth and let the stone fall into Guido's lap. Having done this, it departed. Guido took the stone to a skilful lapidary, who had no sooner inspected it than he knew its virtues, and would willingly have paid him an hundred florins * for it. But Guido refused; and by means of that singular stone, obtained great wealth, and was promoted to a military command. The emperor having heard of the extraordinary qualities which it possessed,

* "A florin or *franc*; an ancient coine of gold in France, worth ij*s*. ster. not current at this day; (though Languedoc, and the countries adjoyning, retaine the name still, in a peece that's worth 18*d*. ster.)" COTGRAVE.

desired to see it. Guido went accordingly; and the emperor was so struck with its uncommon beauty, that he wished to purchase it at any rate; and threatened, if Guido refused compliance, to banish him the kingdom. "My lord," answered he, "I will sell the stone; but let me say one thing—if the price be not given, it shall be presently restored to me." He demanded three hundred florins, and then taking it from a small coffer, put it into the emperor's hands. Full of admiration, he exclaimed—"Tell me, where you procured this most beautiful stone." This he did; and narrated from the beginning the seneschal's accident, and subsequent ingratitude. He told how severely he had been injured by his command; and the benefits he had received from the lion, the monkey, and serpent. Much moved at the recital, the emperor sent for the seneschal and said—"What is this I hear of thee?" He was unable to reply. "O wretch!" continued the emperor—"monster of ingratitude! Guido liberated thee from the most imminent danger, and for this thou hast nearly destroyed

him. Dost thou see how even irrational things have rendered him good for the service he performed? but thou hast returned evil for good. Therefore I deprive thee of thy dignity, which I will bestow upon Guido; and I further adjudge you to be suspended on a cross." This decree infinitely rejoiced the noblemen of the empire: and Guido, full of honours and years, ended his days in peace. (26)

APPLICATION.

My beloved, the emperor is God; the pauper, man. The forest is the world, which is full of pits. The lion is the Son of God, who assumed humanity; the monkey is conscience; and the serpent is a prelate or confessor; the cord is Christ's passion. The loaded asses are the divine precepts.

TALE XL.

OF FEMININE SUBTLETY.

King Darius was a circumspect prince, and had three sons, whom he much loved. On his death-bed he bequeathed the kingdom to the first-born; to the second, all his own personal acquisitions; and to the third a golden ring, a necklace, and a piece of valuable cloth. The ring had the power to render any one, who bore it on his finger, beloved; and, moreover, obtained for him whatsoever he sought. The necklace enabled the person who wore it upon his breast, to accomplish his heart's desire; and the cloth had such virtue, that whosoever sat upon it, and thought where he would be carried, there he instantly found himself. These three gifts the king conferred upon the younger son, for the purpose of

aiding his studies; but his mother retained them until he was of a proper age. Soon after the bequests, the old monarch gave up the ghost, and was magnificently buried. The two elder sons then took possession of their legacies; and the mother of the younger delivered to him the ring, with the caution, that he should beware of the artifices of women, or he would otherwise lose the ring. Jonathan (for that was his name) took the ring, and went zealously to his studies, in which he made himself a proficient. But walking on a certain day through the street, he observed a very beautiful woman, with whom he was so much struck, that he took her to him. He continued, however, to use the ring, and found favour with every one, insomuch, that whatever he desired he had.

Now the lady was greatly surprised that he lived so splendidly, having no possessions; and once, when he was particularly exhilarated, tenderly embraced him, and protested that there was not a creature under the sun whom she loved so much as she did him. He ought therefore, she thought, to tell her by what

means he supported his magnificence. He explained the virtues of the ring; and she begged that he would be careful of so invaluable a treasure. "But," added she, "in your daily intercourse with men you may lose it: place it in my custody, I beseech you." Overcome by her entreaties he gave up the ring; and when his necessities came upon him, she refused to relinquish it. He lamented bitterly, but now he had not any means of subsistence; and hastening to his mother, stated how he had lost his ring. "My son," said she, "I forewarned you of what would happen, but you have paid no attention to my advice. Here is the necklace, preserve it more carefully. If it be lost, you will for ever want a thing of the greatest honour and profit." Jonathan took the necklace, and returned to his studies. At the gate of the city his concubine met him, and received him with the appearance of great joy. He remained with her, wearing the necklace upon his breast; and whatever he thought he possessed. As before, he lived so gloriously, that the lady wondered, well knowing that

he had neither gold nor silver. She guessed, therefore, that he carried another talisman; and cunningly drew from him the history of the wonder-working necklace. " Why," said the lady, " do you always take it with you? you may think in one moment more than can be made use of in a year. Let me keep it." " No," replied he, " you will lose the necklace, as you lost the ring; and thus I shall receive the greatest possible injury." " O my lord," replied she, " I have learnt by having had the custody of the ring, how to secure the necklace; and I assure you no one can possibly get it from me." The silly youth confided in her words, and delivered the necklace.

Now when all he possessed was expended, he sought his talisman; and she, as before, solemnly protested that it had been stolen. This threw Jonathan into the greatest distress—" Am I mad," cried he, " that after the loss of my ring, I should give up the necklace?" Immediately hastening to his mother, he related to her the whole circumstance. Not a little afflicted, she said, " O my dear child, how canst thou place

confidence in a woman who has twice deceived thee? People will believe thee a fool: but be wise, for I have nothing more for you than the valuable cloth which your father left: and if you lose that, it will be quite useless returning to me." Jonathan received the cloth, and again went to his studies. The concubine seemed very joyful; and he, spreading out the cloth, said, "My dear girl, my father bequeathed me this beautiful cloth, sit down upon it by my side." She complied, and Jonathan secretly wished that they were in a desert place, out of the reach of man. The talisman took effect; they were carried into a forest on the uttermost boundary of the world, where there was not a trace of humanity. The lady wept bitterly, but Jonathan paid no regard to her tears. He solemnly vowed to heaven, that he would leave her a prey to the wild beasts, unless she restored his ring and necklace, and this she promised to do. Presently, yielding to her request, the foolish Jonathan discovered the power of the cloth; and, in a little time being weary, placed his head in her lap and

slept. In the interim, she contrived to draw away that part of the cloth upon which he reposed, and sitting upon it alone, wished herself where she had been in the morning. The cloth immediately executed her wishes, and left Jonathan slumbering in the forest. When he awoke, and found his cloth and concubine departed, he burst into an agony of tears. Where to bend his steps he knew not; but arising, and fortifying himself with the sign of the cross, he walked along a certain path, until he reached a deep river, over which he must pass. But he found it so bitter and hot, that it even separated the flesh from the bones. Full of grief, he conveyed away a small quantity of that water, and when he had proceeded a little further, felt hungry. A tree upon which hung the most tempting fruit invited him to partake; he did so, and immediately became a leper. He gathered also a little of the fruit, and conveyed it with him. After travelling for some time, he arrived at another stream, of which the virtue was such, that it restored the flesh to his feet; and eating of a second tree he

was cleansed from his leprosy. Some of that fruit he likewise took along with him.

Walking in this manner day after day, he came at length to a castle, where he was met by two men, who inquired what he was. "I am a physician," answered he. "This is lucky," said the other; "the king of this country is a leper, and if you are able to cure him of his leprosy, vast rewards will be assigned you." He promised to try his skill; and they led him forward to the king. The result was fortunate; he supplied him with the fruit of the second tree, and the leprosy left him; and washing the flesh with the water, it was completely restored. Being rewarded most bountifully, he embarked on board a vessel for his native city. There he circulated a report that a great physician was arrived; and the lady who had cheated him of the talismans being sick unto death, immediately sent for him. Jonathan was so much disguised that she retained no recollection of him, but he very well remembered her. As soon as he arrived, he declared that medicine would avail nothing, unless she first confessed her sins; and

if she had defrauded any one, it must be restored. The lady, reduced to the very verge of the grave, in a low voice acknowledged that she had cheated Jonathan of his ring, necklace, and cloth; and had left him in a desert place to be devoured by wild beasts. When she had said this, the pretended physician exclaimed, "Tell me, lady, where these talismans are?" "In that chest," answered she; and delivered up the keys, by which he obtained possession of his treasures. Jonathan then gave her of the fruit which produced leprosy; and, after she had eaten, of the water which separated the flesh from the bones. The consequence was, that she was excruciated with agony. Jonathan hastened to his mother, and the whole kingdom rejoiced at his return. He told by what means God had freed him from such various dangers; and, having lived many years, ended his days in peace. (27)

APPLICATION.

My beloved, the king is Christ; the queen-mother, the church; and the three sons, men

living in the world. The third son is any good Christian: the ring is faith; the necklace, is grace or hope; and the cloth, charity. The concubine is the flesh; the bitter water is repentance, and the first fruit is remorse; the second water is confession, and the second fruit is prayer, fasting, and almsgiving. The leprous king is any sinful man; the ship in which Jonathan embarked is the divine command.

TALE XLI.

OF WORLDLY GLORY AND LUXURY.

THERE formerly lived a king who had two knights resident in one city. One of them was old, the other young. The old knight was rich, and had married a youthful damsel on account of her exquisite beauty. The young

knight was poor; and espoused an old woman in consequence of her immense wealth. It happened that the young knight walked by the castle of the elder, and in a window his wife sat, and sang deliciously. The youth was much taken with her, and said in his heart, "It would be ten thousand times better if that sweet girl were united to me; and her old doting husband possessed of my infirm wife." From that hour he conceived a violent affection for her, and made her many valuable presents. The lady entertained a similar feeling, and whenever she could, permitted him to visit her. She endeavoured also to secure him for her husband in the event of the old man's death. Now near the window of the castle which the old knight occupied, there grew a fig-tree, on which a nightingale stationed herself every evening, and uttered the most ravishing harmony. This circumstance drew the lady thither; and it became a custom with her to remain at the window a long time to listen to the song of the nightingale. When her husband, good man! noticed this extreme watchfulness, he

said, " My dear, what is the reason that you get up every night with so much regularity!" " A nightingale," answered she, " sings upon the fig-tree, opposite my window; and her song is so delightful that I cannot resist the pleasure of listening to it." The old knight hearing this, arose early in the morning; and, armed with bow and arrow, hastened to the fig-tree. He shot the nightingale, and taking out the heart, presented it to his wife. The lady wept exceedingly, and said, " Sweet bird, *thou* didst but what became thee. I alone am the occasion of thy death." Immediately she despatched a messenger to the youthful knight, to inform him of her husband's cruelty. The intelligence grieved him *, and he exclaimed internally, " Although it is evident to this cruel old wretch how much his wife and I are attached to each other, yet he would treat me even still more vilely!" This reflection determined him; he cased himself in a double coat of mail, and entering the castle, retaliated upon his rival the death of the bird.

* " Commota sunt *omnia viscera ejus*," says the original. I hope the reader is satisfied with the rendering.

Soon after this, his old wife dying, he married the relict of the old knight. They lived many years, and ended their days in peace *.

APPLICATION.

My beloved, the two knights are Moses and Christ. The latter, who is the old knight, married a young wife, that is, the new law. The old wife is the old law. The fig-tree is the Cross; the nightingale, Christ's humanity, which the Jews destroyed. The heart of the bird, is the love exhibited by our Saviour. The double arms, are the Jewish ceremonies, &c.

* This is strange justice; but I suppose the Monk meant to inculcate what Pope, after Chaucer, has since observed, that—

" No greater folly can be seen,
" Than crooked eighty, coupled to eighteen."

The maxim is indisputable; but I wish the writer of the *Gest* had otherwise expressed it.

The above story is among the Lays of Marie, (a French poetess, *Temp. Henry* III. resident in England,) under the title of LAUSTIC. Mr. Ellis, in his abstract, has not noticed its occurrence in the " Gesta Romanorum."

TALE XLII.

OF ECCLESIASTICAL BLINDNESS.

A CERTAIN knight went to gather grapes in his vineyard. His wife, imagining that he delayed longer than he ought to have done, sent hastily for her gallant. While they were together the knight returned; for it seems, while plucking down a bunch of grapes, he had struck out an eye, and come home in great agony. The lady hearing his knock at the gate, was much perturbed, and immediately concealed her lover. The knight entering, complained of his wounded eye, and directed a bed to be prepared, that he might lie down. But the wife, fearing lest the gallant who was hidden in the hall, should be detected by her injured husband, said, "Why would you go to bed? tell me what has happened." He told her:

"My dear lord," cried she, "permit me to strengthen the uninjured eye, by medicinal applications *; or the diseased part may communicate with the sound, and thereby both be irremediably injured." The knight made no objection, and his wife spreading a large plaster so as completely to obstruct his sight, beckoned to her gallant, who escaped. Satisfied with her successful stratagem, the lady observed to the husband, "There, dear! now I am secure: your sound eye will take no injury. Go into your bed, and sleep." †

APPLICATION.

My beloved, the knight is a prelate of the church; the adulterous wife is the soul. The prelate's eye is struck out as often as it is blinded with gifts.

* The ladies, it is well known, were in former days, the best, indeed, the only chirurgeons.

† This tale is in Alphonsus, and many of the Italian Novelists.

TALE XLIII.

OF ABSENCE OF PARENTAL RESTRAINT.

A SOLDIER going into a far country, entrusted his wife to the care of her mother. But some time after her husband's departure the wife fell in love with a young man, and communicated her wishes to the mother. She approved of the connection, and without delay sent for the object of her daughter's criminal attachment. But while they feasted, the soldier unexpectedly returned and beat at his gate. The wife, in great tremor, concealed the lover under her bed, and then opened the door for her husband. Being weary with travel he commanded his bed to be got ready; and the wife, more and more disturbed, knew not what she should do. The mother observing her daughter's perplexity, said, "Before you go,

my child, let us shew your husband the fair sheet which we have made." Then standing up, she gave one corner of the sheet to her daughter and held the other herself, extending it before him so as to favour the departure of the lover; who took the hint and escaped. When he had got clearly off, "Now," said the mother, "spread the sheet upon the bed with your own hands—I have done my part in *weaving* it*."

APPLICATION.

My beloved, the soldier is any man who is a wanderer in this world. The wife is the flesh; the mother, is the world; and the sheet, worldly vanities.

* This fable is in Alphonsus *De Clericali Disciplina.*

TALE XLIV.

OF CONFIDENCE IN WOMEN.

A CERTAIN noble knight had grievously offended a king whose vassal he was. He sent messengers to the monarch to intercede for him, and they obtained his pardon, but on condition that he should enter the senate-house on foot and on horseback at the same time—that is, half walking, half riding. Moreover, he was to bring with him his most attached friend, the best joculator or jester (28), and his most deadly foe. The knight, exceedingly distressed, reflected how these strange conditions were to be fulfilled. One night, as he exercised the hospitality of his mansion towards a pilgrim, he said privately to his wife, "I know those pilgrims often

carry considerable sums of money along with them. If you think fit, let us kill this fellow, and get possession of his money." "You say well," returned the lady; and when all were asleep, at an early hour in the morning, the knight arose, and awaking the pilgrim, bade him begone. He then slaughtered a calf, cut it into small pieces, and placed its mutilated body in a sack. Arousing his wife, he gave her the sack to hide in a corner of the house, observing, "I have only deposited the head, legs, and arms, in the sack; the body is interred in our stable." He then shewed her a little money, as if he had taken it from the murdered pilgrim.

Now when the day approached on which he was bound to appear before his liege lord, he took upon his right hand a dog, and on his left, his wife and unweaned child. As they drew near the royal castle, he put one leg over the back of the dog, as if he were riding, while with the other he walked; and thus as a pedestrian and equestrian, he entered the palace. When the king observed his cunning, he was greatly surprized. "But," said the judge, "where

is your most attached friend?" Instantly unsheathing his falchion, he severely wounded the dog, which fled howling away. The knight then called to him, and the dog returned. "Here," said he, "here is the most faithful of all friends." "True;" answered the king, "where is your joculator?" "Here also," replied the knight, pointing to his infant, "I never have so much pleasure as in the disportings of this child." "Well," continued the king, "where is your worst enemy?" Turning toward his wife, he struck her a violent blow, and exclaimed, "Impudent harlot, how darest thou look wantonly upon the king?" The wife, furious at the injustice of the attack, shrieked violently. "Cursed homicide," said she, "why dost thou smite me? Dost thou forget, that in thine own house, thou perpetratedst the most atrocious murder, and didst kill a pilgrim for the sake of a little gold?" Again the knight beat her. "Wretch!" said she, "why dost thou fear to abuse thy child? Now see what thine ill-timed anger hath done. Come with me, and I will discover to you where the

head and arms of the murdered pilgrim have been deposited in a sack: the body he has buried in his stable." Search was accordingly made; and digging where the wife directed, they were astonished to find manifest tokens of a calf's flesh. The attending nobles, recognizing in this the wit of the man, greatly extolled him; and he was ever after exceedingly valued and honored by his feudal lord.

APPLICATION.

My beloved, the knight is any sinner who finds favor with the Lord; and who upon certain conditions pardons his offences. The pedestrian and equestrian condition is our nature, partly human and partly celestial; the dog typifies man's good angel, or a priest; who is wounded as often as the soul sins. The joculator, that is the infant, is conscience; the wife is the flesh.

TALE XLV.

OF WOMEN, WHO NOT ONLY BETRAY SECRETS, BUT LIE FEARFULLY.

There were two brothers, of whom one was a layman and the other a parson. The former had often heard his brother declare that there never was a woman who could keep a secret *. He had a mind to put this maxim to the test in the person of his own wife, and one night he addressed her in the following manner: "My dear wife, I have a secret to communicate to you, if I were certain that it would remain so. Should you divulge it, it would cause me the greatest uneasiness and vexation." "My lord," answered his wife, "fear

* In this scandalous story, the monks seem to have introduced the *Parson* for the sake of conveying a species of wisdom which accords ill with his situation. But they were great monopolizers.

not; we are one body, and your advantage is mine. In like manner, your injury must deeply affect me." "Well, then," said he, "know that my bowels being oppressed to an extraordinary degree, I fell very sick. My dear wife, what will you think? I actually voided a huge black crow, which instantly took wing, and left me in the greatest trepidation and confusion of mind *." "Is it possible?" asked the innocent lady, "but, husband, why should this trouble you? You ought rather to rejoice that you are freed from such a pestilent tenant." Here the conversation closed: in the morning, the wife, whose thoughts had been running upon the black crow, got up rather quicker than usual, and hurried off to the house of a neighbour. "My best friend," said she, "may I tell you a secret?" "As safely as to your own soul," answered the fair auditor. "Why," replied the other, "a marvellous thing has happened to my poor husband. Being last night ex-

* I could not render this *literally:* the curious reader may therefore interpret for himself. "*Cum ad privata accessissem ut opus naturæ facerem, corvus nigerrimus a parte posteriori evolabat.*"

tremely sick, he voided two prodigious black crows, feathers and all, which immediately flew away. I am much concerned; but for your life not a word respecting it." The other promised very faithfully—and immediately told her neighbour, that *three* black crows had taken this most alarming flight. The next edition of the story made it *four;* and in this way it spread until it was very credibly reported that *forty* black crows had been evacuated by one unfortunate varlet. But the joke had gone farther than he dreamt of; he became much disturbed, and assembling his busy neighbours, explained to them that having wished to prove whether or not his wife could keep a secret, he had made such a communication. Soon after this, his wife dying, he ended his days in a cloister *. (29)

* The original says, " where he wrote three letters; of which one was black, the second, red; and the third, white;" but this seems merely introduced to tell us in the application, that the black letter is recollection of our sins; the red, Christ's blood; and the white, the desire of heaven.

APPLICATION.

My beloved, the layman is any worldly-minded man, who, thinking to do one foolish thing without offence, falls into a thousand errors. But he assembles the people, that is, past and present sins, and by confession expurgates his conscience.

TALE XLVI.

OF WOMEN WHO ARE NOT TO BE TRUSTED.

Macrobius (30) states that a Roman youth, named Papirius, was once present with his father in the senate, at a time when a very important matter was debated, which, on pain of death, was to be kept secret. When the lad returned home, his mother asked him

what it was that was guarded under so heavy a penalty. He replied that it was unlawful to reveal it. The mother, little satisfied with the boy's reply, entreated, promised, threatened, and even scourged him, in the hope of extorting a communication. But he remained inflexible; and, at last, willing to satisfy her, and yet retain his secret, said, "The council met upon this matter: whether it were more beneficial to the state, that one man should have many wives; or one woman many husbands." The mother no sooner heard this, than away she posted to divide the important secret with other Roman dames. And on the following day, assembling in a large body, they went without hesitation to the senators, earnestly requesting that one woman might be married to two men, rather than two women to one man. The senators, astonished at the shameless phrenzy of a sex naturally modest, deliberated upon the best remedy. The boy Papirius, finding this, related to them the circumstance which had occasioned the uproar; and they, bestowing great commendation on his ingenuity, passed

a decree that he should be present at their consultations whenever he would. (31)

APPLICATION.

My beloved, the boy is any one whose life is pure; the father is a prelate; and the mother is the world.

TALE XLVII.

OF JUSTICE AND EQUITY.

A CERTAIN tyrannical and cruel knight retained in his service a very faithful servant. One day, when he had been to the market, he returned with this servant through a grove; and by the way lost thirty silver marks. As soon as he discovered the loss, he questioned his servant about it. The man solemnly denied all knowledge of the matter, and he spoke truth. But when the money was not to be found,

he amputated the servant's foot, and leaving him in that place, rode home. A hermit, hearing the groans and exclamations of the man, went speedily to his assistance. He confessed him; and being satisfied of his innocence, conveyed him upon his shoulders to his hermitage. Then entering the oratory, (32) he dared to reproach the All-just with want of justice, inasmuch as he had permitted an innocent man to lose his foot. For a length of time, he continued in tears, and prayers, and reproaches; until at last an angel of the Lord appeared to him, and said, "Hast thou not read in the Psalms, 'God is a just judge, strong and patient?'" "Often," answered the hermit meekly, "have I read and believed it from my heart; but to-day I have erred. That wretched man, whose foot has been amputated, perhaps under the veil of confession deceived me." "Tax not the Lord with injustice," said the angel; "His way is truth, and His judgments equitable. Recollect how often thou hast read, 'The decrees of God are unfathomable.' Know that he who lost his foot, lost it for a former crime. With the

same foot he maliciously spurned his mother, and cast her from a chariot—for which eternal condemnation overtook him. The knight, his master, was desirous of purchasing a war-horse, to collect more wealth, to the destruction of his soul; and therefore, by the just sentence of God, the money which he had provided for the purchase was lost. Now hear; there is a very poor man with his wife and little ones, who daily supplicate heaven, and perform every religious exercise. He found the money, when otherwise he would have starved, and therewith procured for himself and family, the necessaries of life, entrusting a portion to his confessor to distribute to the poor. But first he diligently endeavoured to find out the right owner. Not accomplishing this, the poor man applied it to its proper use. Place then a bridle upon thy thoughts; and no more upbraid the righteous Disposer of all things, as thou but lately didst. For he is true, and strong, and patient*."

* This story has some resemblance to Tale LXXX. Vol. 1.; and it contains a beautiful lesson.

APPLICATION.

My beloved, the knight is a prelate; the amputation of the servant's foot is the cutting off rebellion from the church. The hermit is a prudent confessor. The angel is a pure conscience. The poor man is Christ.

TALE XLVIII.

OF INJUSTICE.

In the reign of the emperor Maximian, there were two knights; of whom, one feared God and loved justice, while the other was covetous and rich, and more studious of pleasing the world than his Maker. Contiguous to this person's lands, the just knight had a piece of ground, which his avaricious neighbour ardently desired to possess. He offered

large sums for it; but being denied, he was filled with vexation. It happened, however, that the just knight died, and the fertile brain of the other was at work to ascertain some means of defrauding his heir of the inheritance. He therefore forged an instrument purporting to be written by the deceased knight. It stated that the land in question had been sold for a specified sum, a short time previous to his death. And three men were hired to attest it. Having, by some means, obtained access to the dead knight, he introduced the witnesses; and finding his signet in the hall where he lay, took it; and fixing it upon the thumb of the deceased, sealed the paper with the usual formalities. "You are witnesses of this deed?" said he to the men who accompanied him; "We are," answered they; and then making good their retreat, the knight seized upon the land. The son of the deceased complained grievously of this injustice. "Why have you taken possession of my land?" asked he. "It was sold to me by your father." "Impossible," cried the other, "my father many times re-

fused to sell it; and that he afterwards did so, I will never believe." They both went before the judge, and the covetous knight triumphantly produced the forged instrument, bearing the impression of the deceased's signet-ring; and brought forward the false witnesses to the sealing. After examining it, the son said, "I know that this is my father's signet, but I know also that he never disposed of the land. How you obtained the signet, I am ignorant, and you will do well to have good testimony of this." The judge, after some deliberation, took each of the witnesses aside in turn; and separately examined them, together with the old knight. He asked the first if he knew the Lord's Prayer, and made him repeat it from beginning to end *. He did this accurately, and was then placed apart. When the second witness appeared, the judge said, "My friend, your companion has told me the truth; therefore, unless you

* Whether this was the usual mode of administering an oath; or whether it is only of the number of those whimsical and arbitrary circumstances which continually occur in these volumes, I am unable to say.

inform me what I demand, you shall instantly hang upon a cross." The fellow, imagining that his comrade had revealed the fraud, confessed how they had obtained the seal to the document. When the communication was made, he placed him also apart; and sending for the third, spoke to him as to the other, and threatened him with the like penalty, unless he declared the fact. This man, therefore, corroborated his companion's account, and was then stationed by himself. The old knight was last called; and the judge, putting on a stern aspect, spoke thus: "Wretched man! thy avarice hath blinded thee. Tell me by what means thou obtainedst possession of the dead knight's seal." The culprit, not divining that the truth had been discovered, boldly persevered in the account he had before given. "Foolish man!" answered the judge, "thy own witnesses accuse thee. Didst thou not place the signet on the dead man's thumb, and sign the paper?" When the knight found that his forgery was revealed, he fell prostrate upon the earth, and entreated mercy. "Such mercy as thou

meritest, thou shalt have," said the judge: "bear them away, and drag them at the tails of horses to the cross, upon which let them be immediately suspended." The noblemen of the kingdom applauded the sentence, not less than the ingenuity of the investigation. The property of the unjust knight was conferred upon the son of him, whom he had wished to wrong; the young man gave thanks to the king, and possessed his inheritance in peace.

APPLICATION.

My beloved, the two knights are the devil and our first parent, whose son is the whole human race. The inheritance is Paradise; the forged writing, original sin; and the seal, Adam's consent to partake with Eve of the forbidden tree. The three witnesses are the pride of life, concupiscence of the flesh, and concupiscence of the eyes.

TALE XLIX.

OF REAL FRIENDSHIP.

A CERTAIN king had an only son, whom he much loved. The young man was desirous of travelling, and obtained his father's permission to this end. After an absence of seven years *, he returned, and his father, overjoyed at his arrival, asked what friends he had acquired. "Three," said the son; "the first of whom I love more than myself; the second, equally with myself; and the third, little or nothing." "You say well," returned the father; "but it is a good thing to prove them before you stand in need of their assistance. Therefore kill a pig, put it into a sack,

* The moral says *twelve*; meaning, however, the term of human life.

and go at night to the house of him whom you love best, and say that you have accidentally killed a man, and if the body should be found I shall condemn you to an ignominious death. Intreat him if he ever loved you, to give his assistance in this extremity." The son did so; and the friend answered, "Since you have rashly destroyed a man, you must needs be crucified. Now because you were my friend, I will bestow upon you three or four ells of cloth to wrap your body in." The youth hearing this, went in much indignation to the second of his friends, and related the same story. He received him like the first, and said, "Do you believe me mad, that I should expose myself to such peril? But since I have called you my friend, I will accompany you to the cross, and console you as much as possible upon the way." This liberal proposal not meeting the prince's approbation, he went to the third, and said, "I am ashamed to speak what I have done: but, alas! I have accidentally slain a man." "My friend," answered the other, "I will readily lay down my life in your defence; and

should you be condemned to expiate your misfortune on the cross, I will be crucified either for you or with you." *This* man, therefore, proved that he was his friend (33).

APPLICATION.

My beloved, the king is God ; the only son is any Christian. The first friend is the world ; and if it gives, in your necessity two or three ells of cloth, it is much indeed. The second friend is your wife, and sons, and daughters ; they will bewail you to your sepulchre, but soon forget you after you are laid there *; the third friend is Christ, who loves us even upon

* Massinger has a sentiment so similar, that if the experience of all ages were not alike, one might fancy that the Poet had borrowed from the Monk.

——" When dead, we are
With solemn pomp brought hither, and our heirs
Masking their joy in false dissembled tears,
Weep o'er the hearse : but earth no sooner covers
The earth brought hither, but they turn away
With inward smiles—the dead no more remembered."

" *The Maid of Honour*, Act II. Sc. 3.

the Cross, and joyfully gave away his life for our preservation.

TALE L.

OF WISDOM, WHICH EXCELS STRENGTH.

There was a king who promoted a poor man to great wealth, and committed to him the custody of one of his castles. Thus elevated, he became proud to an excess, and conspired against the king, and surrendered his castle into the hands of the enemy. This conduct, in one whom he had raised from the ground, gave the king great concern; and he deliberated upon the best means of regaining what he had lost. But he was told that this could not be done but by the possession of three things, viz. bravery, wisdom, and the love of his subjects. Now there was at that time in the

kingdom three knights, of whom the first was the bravest of all men; the second, the wisest; and the third, the most attached to the king. These knights were severally sent with large armies to besiege the castle. The bravest knight conducted his troops through a forest, in which the king's enemies awaited him; but while he was performing prodigies of valour an arrow from a cross-bow struck him in the lower part of the body, and he died of the wound. In the mean time the wise knight brought up his forces and began to propose terms, hoping by these means to draw them to surrender the castle. But while he spoke, an arrow penetrated between the lungs and the stomach, and killed him. The third knight perceiving the death of his comrades, entered the forest, and spoke so eloquently and wittily to the insurgents, that they listened gladly, and at last permitted him to enter the castle. And he so ordered matters that the opposing armies confederated with his troops and gave him entire possession; so that he planted his standard on the top. When the king understood how prudently he had ob-

tained the disputed fortress, he promoted him to great honours.

APPLICATION.

My beloved, the king is Christ; the poor man who was raised to honour is Adam, appointed the Seneschal of a castle, that is, of Paradise. The first and bravest knight is the rich and powerful of the world, whom the arrow of pride spiritually slays. The second knight denotes the wise or prudent of this world, and they are slain by the arrow of avarice. The third knight is any Christian who loves God with all his heart; and who, in his simplicity, is often a match for the more cunning of mankind.

TALE LI.

OF RICHES.

A KING issued a proclamation, that whosoever would come to him should obtain all they asked. The noble and the rich, desired dukedoms, or counties, or knighthood ; and some, treasures of silver and gold. But whatsoever they desired they had. Then came the poor and the simple and solicited a like boon. "Ye come tardily," said the king, "the noble and the rich have already been, and have carried away all I possess." This reply troubled them exceedingly ; and the king, moved by their concern, said, "My friends, though I have given away all my temporal possessions, I have still the sovereign power ; for no one required this. I appoint ye, therefore, to be their judges and masters." When this came to the

ears of the rich, they were extremely disturbed, and said to the king, "My lord, we are greatly troubled at your appointing these poor wretches our rulers; it were better for us to die, than admit such servitude." "Sirs," answered the king, "I do you no wrong*: whatever you asked I gave; insomuch that nothing remains to me but the supreme power. Nevertheless, I will give you counsel. Whosoever of you has enough to support life, let him bestow the superfluity upon these poor people. They will then live honestly and comfortably, and upon these conditions I will resume the sovereignty and keep it, while you avoid the servitude ye apprehend." And thus it was done.

APPLICATION.

My beloved, the king is God; the herald is a preacher; the rich, &c. are the men of this world, and the poor are the poor in spirit.

* We are here reminded of our Lord's parable of the labourers in the vineyard; in fact, it is clearly the prototype of this tale.

TALE LII.

OF ENVY TOWARD THE GOOD.

There once lived in the same city four physicians, well skilled in medicine. The younger of them, however, excelled the other three; insomuch that the sick went only to him. This excited the envy of the rest, and talking together upon this subject, they said, "How shall we get rid of that troublesome fellow? every body runs to him, and our gains are a mere trifle." "Why," said one, "you know he goes every week on a visit to the duke, about three leagues off. Now I will go a league beyond the city on the day he takes this journey, and there await his coming. You shall be stationed at the second league, and our fellow here, at the third. And when he has advanced the first league, I will meet him and make the

sign of the cross before him. Both of you must do the like. He will then ask the reason of this, and we will answer, 'Because you are a leper;' and his fear will certainly occasion it. Thus diseased, no one will approach him." And so it was done.

APPLICATION.

My beloved, by the three physicians who infected the fourth, three vices are signified, the devil, the world, and the flesh. The fourth physician is a good Christian.

TALE LIII.

OF SPIRITUAL FRIENDSHIP.

A KING had two grey-hounds, whom he kept alternately chained up. As long as they were

thus fastened they mutually loved and fawned upon each other, but no sooner were they unloosed than they exhibited the most deadly signs of mutual hostility. The king was much concerned at this; because when he would have coursed with them, and for that purpose set them at liberty, they fought so fiercely that he was unable to follow his sport. This led him to consult some learned man, who recommended that the first of the dogs should be encountered by a strong and savage wolf; and then the second should be encouraged to the attack when his aid was most needed, and his companion in danger of being devoured. This was accordingly done; and as the strength of the first dog failed, the second was let loose, who, after a severe struggle, killed the wolf. From this time, bound or unbound, they lived together in the most perfect friendship.

APPLICATION.

My beloved, the king is Christ; the two dogs are the soul and body. If loosed by mor-

tal sin, they are at war. The wolf, is the devil, which being overcome, they live together in peace.

TALE LIV.

OF CHRIST, WHO DIED INNOCENT.

Seneca (34) relates, that there was a law in some city, by which a knight was obliged to be buried in armour; and further, that it was ordained if any one deprived the dead man of this armour, he should be put to death. It happened that the city was besieged by a tyrannical despot, who, planting ambuscades and pitfalls around the city, destroyed an infinite number of the inhabitants. Fear made them incapable of longer resistance; and, while thus situated, a noble and valiant knight entered the city, and compassionated the dis-

tresses of the despairing citizens. Knowing his extraordinary merit, they humbly petitioned him to undertake their defence, and free them from the imminent peril in which they stood. "My friends," replied he, "this cannot be done, except by a strong hand; and you perceive, I am unarmed. It is in vain therefore to expect, that I should go out to fight." "My lord," observed one of the citizens, "but a few days since a knight was buried in this sepulchre, clad in most admirable armour; take it, and save our city." The knight assented; received the arms of the deceased, and encountering the enemy, put them to flight. He then restored the arms to their original destination. But certain men, envious of the fame which he acquired by the exploit, accused him before the judge of having despoiled the dead of his armour contrary to law. "My lord," answered he, "of two evils, the greater is to be avoided *. Now I could not defend your city without armour; and having taken that of the deceased, I re-

* "De duobus malis majus malum est vitandum." Here is another English proverb, "Of two evils, chuse the least."

turned it when the exigence had ceased. A thief would not have acted in this manner; he would have kept the arms, which I did not; and therefore merit rather recompence than charges of such a nature. Besides, if a house be on fire in the midst of a city, would it not be better that a single dwelling should be ruined than that the whole city should be burnt to the ground? Apply this in my case. Was it not more beneficial that I should preserve your town by borrowing the armour, than by not borrowing, endanger all your lives?" "Away with him, away with him," shouted they, who were jealous and envious of his fame, "he deserves death; away with him." The judge could not resist their urgent petition, and condemned him to death. The sentence was accordingly executed, and the whole state lamented him with unfeigned regret.

APPLICATION.

My beloved, the besieged city is the world. The knight without arms is Christ; the ar-

mour is his humanity. The envious men are Jews, who put him to death.

TALE LV.

OF CONSCIENCE.

Augustine relates, in his work "De Civitate Dei," that Lucretia, a noble Roman lady, was the wife of Calatinus *. The latter invited to his castle, Sextus, the son of the emperor Tarquinius, who became violently enamoured of his wife. Selecting a seasonable opportunity, when both Calatinus and the emperor had departed from Rome, he returned to the above mentioned castle, and slept there. During the night, not as a friend but foe, he se-

* Meaning *Collatinus*. She was the wife of Tarquinius Collatinus.

cretly entered the bed-chamber of Lucretia, and putting one hand upon her breast, while he held a drawn sword in the other, said, "Comply with my wishes, or I will kill you." But she resolutely repelled him; and Sextus, enraged, assured her that he would stab a slave and place him in her bed; so that the world should believe her guilty of the most low-lived and flagrant wickedness. At last, Sextus accomplishing his villainy, went away; and the lady, full of the most corroding griefs, despatched letters to her father and husband; to her brothers, to the emperor, and grand-children, together with the proconsuls; and when they were all present she spoke thus: "Not as a friend, but as a foe, Sextus entered my house. Calatinus, your bed has known the garments of a stranger*; but though violated, I am innocent. Acquit me of crime, and I will provide my own punishment." At these words, snatching a sword which she had hidden beneath her robe, she

* "Scias tu, O Calatine, *vestimenta viri alieni in lecto tuo fuisse;*" a refined expression, and little according with the usual indelicacy of the age.

plunged it into her breast. The assembled friends, taking up the weapon, swore by the blood of the injured Lucretia to drive the family of the Tarquins from Rome. And they did so. As for Sextus, the author of this tragedy, he was miserably slaughtered not long after (35) *.

APPLICATION.

My beloved, Lucretia is the soul; Sextus is the devil; and the castle represents the heart, into which he enters. The sword is penitence.

* This story is from Saint Austin's CITY OF GOD. See Note.

TALE LVI.

OF VIGILANCE IN OUR CALLING.

A THIEF went one night to the house of a rich man, and scaling the roof, peeped through a hole to examine if any part of the family were yet stirring. The master of the house, suspecting something, said secretly to his wife, "Ask me in a loud voice how I acquired the property I possess; and do not desist until I bid you." The woman complied, and began to vociferate, "My dear husband, pray tell me, since you never were a merchant, how you obtained all the wealth which you have now collected." "My love," answered her husband, "do not ask such foolish questions *." But she persisted in her enquiries; and at length,

* This, it is to be feared, is the *retort conjugal.*

as if overcome by her urgency, he said, " Keep what I am going to tell you a secret, and your curiosity shall be gratified."

" Oh, trust me."

" Well, then, you must know that I was a thief, and obtained what I now enjoy by nightly depredations." " It is strange," said the wife, " that you were never taken." " Why," replied he, " my master, who was a skilful clerk, taught me a particular word, which, when I ascended the tops of people's houses, I pronounced, and thus escaped detection." " Tell me, I conjure you," returned the lady, " what that powerful word was." " Hear, then; but never mention it again, or we shall lose all our property." " Be sure of that;" said the lady, " it shall never be repeated."

" It was—is there no one within hearing?—the mighty word was ' FALSE.' "

The lady, apparently quite satisfied, fell asleep; and her husband feigned it. He snored lustily, and the thief above, who had heard their conversation with much pleasure, aided by the light of the moon, descended, repeating

seven times the cabalistic sound. But being too much occupied with the charm to mind his footing, he stepped through the window into the house; and in the fall dislocated his leg and arm, and lay half dead upon the floor. The owner of the mansion, hearing the noise, and well knowing the reason, though he pretended ignorance, asked "What was the matter?" "Oh!" groaned the suffering thief, "*False* words have deceived me *." In the morning he was taken before the judge, and afterwards suspended on a cross †.

APPLICATION.

My beloved, the thief is the devil; the house is the human heart. The man is a good prelate, and his wife is the church.

* A play upon words seems to have been intended here; and may remind the classical reader of the stratagem of Ulysses, in the cave of the Cyclops; but a designed imitation is hardly probable.

† Something like this story is in the Directorium Humanæ Vitæ, i. e. the Latin Version from the Hebrew of Pilpay. See also Le Grand, Fabl. 3. 288.

TALE LVII.

OF CHRIST'S CLEMENCY.

In the chronicles of Eusebius we read of an emperor who governed the Roman people with the greatest equity, sparing none, whether rich or poor; but measuring the punishment according to the extent of the crime. The factious senators however deposed him; and expelled every poor person from the kingdom. Immediately he fled to Constantine, and entering into a close compact with him, on all occasions, conducted himself so boldly and prudently that he succeeded him to the sovereignty of the empire. Then assembling an army, he besieged the city of Rome; and so vigilantly did he watch the motions of the Roman people, that both ingress and egress were equally precluded. By this means,

the city being reduced to the most deplorable situation, the people sent out to him their senators, and young men and women, with their feet bare, who prostrated themselves before him, and humbly requested the forgiveness which he refused to grant. At length they despatched his parents, who were resident in the city, upon this embassy. His mother wept and intreated; conjuring him by the breasts which he had sucked, to spare the place of his nativity. Unable to resist the force of natural affection, he pardoned on her account their offences. He then marched into the city, and was honourably entertained *.

APPLICATION.

My beloved, the emperor is Christ; the city is the human heart, from which he is expelled; Constantine is God; the senators, &c. are the prophets, and patriarchs, and apostles.

* We have here, evidently, a new version of the story of Coriolanus.

TALE LVIII.

OF SEVERITY; WHICH AVAILS LESS THAN KINDNESS.

A CERTAIN king had an only son named Medrus, whom he constituted his heir. The son was ungrateful to his father, who punished him by immediate disinherison. The son, thus circumstanced, fled to the king of the Persians, the rival and enemy of his parent. He stated that he was ready to serve him to the death; and excited him to make war upon the author of his being. War was accordingly declared, and they fought together for some time with equal fortune. It happened that Medrus grievously wounded the king, his father, and the blood flowed very copiously. No sooner had he perceived this,

than shuddering at the thought of the parricide he was committing, he changed sides, and suddenly attacked the troops of the Persian monarch, and put them to flight. After this, of course, the compact was made void; and the son, returning to his father, meekly sought forgiveness, and obtained it. Thus, peace being established, he was again constituted his father's heir.

APPLICATION.

My beloved, the two kings are God and the devil. The son is the human soul, which Christ (who is God), by the effusion of his blood, redeemed.

TALE LIX.

OF THE SOUL'S WOUNDS.

ALEXANDER the Great was lord of the whole world. He once collected a large army, and besieged a certain city, around which many knights and others were killed without any visible wound. Much surprised at this, he called together his philosophers, and said, "My masters, how is this? My soldiers die, and there is no apparent wound!" "No wonder," replied they; "under the walls of the city is a basilisk, (36) whose look infects your soldiers, and they die of the pestilence it creates." "And what remedy is there for this?" said the king.

"Place a glass in an elevated situation between the army and the wall under which the basilisk cowers; and no sooner shall he be-

hold it, than his own figure, reflected in the mirror, shall return the poison upon himself, and kill him." Alexander took their advice, and thus saved his followers. (37)

APPLICATION.

My beloved, look into the glass of *reflection*, and by remembrance of human frailty, destroy the vices which time elicits.

TALE LX.

OF EQUITY.

The emperor Heraclius, amongst many other virtues, was remarkable for his inflexible justice. It happened that one knight accused another of murder, in this form—" That

knight went out, in company with another, to war; but no battle was fought. He, however, returned without his companion; and therefore, we believe that he murdered him." The king appeared satisfied with the inference, and commanded the prisoner to be executed. But as they approached the place of execution, they beheld the lost knight advancing towards them, alive and well. The judge, enraged at this interruption of the sentence, said to the accused, "I order you to be put to death, because you are already condemned." Then turning to the accuser, "And you also, because you are the cause of his death." "And you too," addressing the restored knight—"because you were sent to kill the first, and you did not." * (38)

APPLICATION.

My beloved, the king is God: the first two knights, body and soul. The third is any prelate.

* This is justice with a *vengeance*!

TALE LXI.

OF GOOD ADVICE.

In the reign of the emperor Fulgentius, a certain knight named Zedechias married a very beautiful but imprudent wife. In the hall of their mansion a serpent dwelt. Now the knight's vehement inclination for tournaments and jousting, brought him to extreme poverty: he grieved immoderately, and like one who was desperate, walked backward and forward, ignorant of what he should do. The serpent, beholding his misery, like the ass of Balaam, was, on that occasion, miraculously gifted with a voice, and said to the knight, "Why do you lament? Take my advice, and you shall not repent it. Supply me every day with a certain quantity of sweet milk, and I will enrich you." This promise exhila-

rated the knight, and he faithfully followed the instructions of his subtle friend. The consequence was, that he became exceedingly wealthy. But it happened that his wife one day said to him, "My lord, how comes it that the serpent in our hall has such infinite profusion of gold? Let us kill him and get possession of the whole." The advice pleased the knight, and at the request of his wife he took a hammer to destroy the serpent, and a vessel of milk. Allured by the milk, it put its head out of the hole, as it had been accustomed; and the knight lifted the hammer to strike it. The serpent, observing his perfidy, suddenly drew back its head; and the blow fell upon the vessel. No sooner had he done this, than his offspring died, and he lost every thing that he formerly possessed. The wife, taught by their mutual loss, said to him, "Alas! I have ill-counselled you; but go now to the hole of the serpent, and humbly acknowledge your offence. Peradventure you may find grace." The knight complied, and standing before the dwelling-place of the serpent, shed many tears, and entreated that

he might once more be made rich. "I see," answered the serpent, "I see now that you are a fool; and will always be a fool. For how can I forget that blow of the hammer which you designed me? or lose the apprehensions which your ingratitude has awakened? There can be no real peace between us." The knight, full of sorrow, replied thus: "I promise the most unshaken fidelity, and will never meditate the slightest injury, provided you relieve my necessities this once." "My friend," said the serpent, "it is the nature of my species to be subtle and venomous. Let what I have said suffice. The blow offered at my head is fresh upon my recollection; get you gone before you receive an injury." The knight departed in great affliction, saying to his wife, "Fool that I was, to take thy counsel!" But ever afterwards they lived in the greatest indigence. (39)

APPLICATION.

My beloved, the king is God; the knight is Adam, who by following his wife's advice

lost Paradise. The serpent in the hall signifies Christ in the human heart, by virtue.

TALE LXII.

OF THE SNARES OF THE DEVIL.

A CERTAIN powerful king planted a forest, and surrounded it with a wall. He stocked it with various animals, in which he took infinite pleasure. It happened that one being discovered meditating traitorous designs, his property was confiscated, and himself banished the land. This person, therefore, provided various kinds of dogs and nets, and went privately into the royal forest to take and destroy the animals which it contained. The names of his dogs were Richer, Emuleym, Hanegiff, Baudyn, Crismel, Egofyn, Beamis,

and Renelen *. By means of these dogs and the nets, he destroyed every animal in the forest. The king was greatly enraged at this circumstance, and said to his son, "My dear son, arm yourself; call out the troops, and slay this traitor, or drive him from the kingdom." The youth answered, "I am ready to comply with your wishes; but as I have heard that he is a man of exceeding prowess, it would be adviseable to conceal myself for a certain time, in company with a beautiful girl, whose wisdom surpasses that of all others. I will converse with her, and then prepare myself for battle." The father replied, "Go to the castle Varioch †; there you will find a girl of inimitable prudence. By her means, you may send a defiance to our enemy, and I will then promote her to many honours." This heard, the son entered the castle se-

* This Tale seems to be of Saxon origin. Many of the names are derivable from that language, as Richer—Hanegiff—Beamis—Renelen, (perhaps from Sax. Renel, cursor.) &c.

† Quere if from Sax. Ƿæɼ septum, or *bellum*, and Ioc jugum?

cretly, and was received by the lady with great joy. He remained there some time, and then departed, armed with the power of his father, against the traitorous despoiler of the royal forest. In the end, he overthrew him, cut off his head, and returned in triumph to the king's palace.

APPLICATION.

My beloved, the emperor is God; the forest, the world, whose wall is the divine precepts. The traitor is any evil Christian; the dogs and nets, are vices. The son is Christ; and the castle, the Virgin Mary.

TALE LXIII.

OF TERROR.

A KING made a law, by which whosoever was suddenly to be put to death, in the morning,

before sun-rise should be saluted with songs and trumpets; and, arrayed in black garments, should receive judgment. This king made a great feast; and convoked all the nobles of his kingdom, who appeared accordingly. The most skilful musicians were assembled, and there was much sweet melody. (40) But the sovereign was discontented and out of humour; his countenance expressed intense sorrow, and sighs and groans ascended from his heart. The courtiers were all amazed; but none had the hardihood to enquire the cause of his sadness. At last, the king's brother whispered to him the surprise of his guests, and entreated that he might understand the occasion of his grief. "Go home now," answered the king, "to-morrow you shall know." This was done. Early in the morning the king directed the trumpets to sound before his brother's house; and the guards to bring him to the court. The brother, greatly alarmed at the sounding of the trumpets, arose, and put on sable vesture. When he came before the king, the latter commanded a deep pit to be dug, and

a rotten chair with four decayed feet, to be slightly suspended over it. In this chair he made his brother sit; above his head he caused a sword to hang, attached to a single silk thread *; and four men, each armed with an extremely sharp sword, to stand near him, one before and one behind; a third on the right hand, and the fourth on the left. When they were thus placed, the king said, "The moment I give the word, strike him to the heart." Trumpets, and all other kind of musical instruments were brought; and a table, covered with various dishes, was set before him. "My dear brother," said the king, "what is the occasion of your sorrow? Here are the greatest delicacies—the most enrapturing harmony; why do you not rejoice?' "How can I rejoice?" answered he, "In the morning, trumpets sounded for my death; and I am now placed upon a fragile chair, in which, if I move ever so little, I shall probably be precipitated upon the pointed sword beneath. If I raise my head, the weapon above

* This circumstance seems to appertain to the story of the tyrant Dionysius and his flatterer.

will penetrate to my brain. Besides this, the four torturers around stand ready to kill me at your bidding. These things considered, were I lord of the universe, I could not rejoice." "Now then," answered the king, "I will reply to your question of yesterday; I am, on my throne, as you on that frail chair. For my body is its emblem, supported by four decayed feet, that is, by the four elements. The pit below me, is hell; above my head is the sword of divine justice, ready to take life from my body. Before me is the sword of death; behind, the sword of sin, ready to accuse me at the tribunal of God. The weapon on the right hand is the devil; and that on the left, is the worms which after death shall gnaw my body. And, considering all these circumstances, how can *I* rejoice? If you to-day feared me, who am mortal, how much more ought I to dread my Creator and my Redeemer, our Lord Jesus Christ? Go, dearest brother, and be careful that you do not again ask such questions." The brother rose from his unpleasant seat, and rendering thanks to the king for the les-

son he had given him, firmly resolved to amend his life. All who were present commended the ingenuity of the royal reproof. (41)

TALE LXIV.

OF THE ACTUAL STATE OF THE WORLD.

In the reign of a certain king there happened a sudden and remarkable change; as, from good to evil; from truth to falsehood; from strength to weakness; from justice to injustice. This mutableness excited the king's wonder, and enquiring the cause of four of the wisest philosophers, they went, after much deliberation, to the four gates of the city, and severally inscribed thereon three causes. The first wrote—" Power is justice; therefore the land is without law. Day is night; therefore, there is no pathway through the land. The

warrior flees from the battle; therefore, the kingdom has no honour." The second wrote —"One is two; therefore, the kingdom is without truth. The friend is an enemy; therefore, the kingdom is without faith. Evil is good; therefore, the kingdom is without devotion." The third wrote—"Reason is united with licentiousness; therefore the kingdom is without name. A thief is set on high; therefore, the kingdom is without wealth. The dove would become an eagle; therefore, there is no prudence in the land." The fourth wrote—"The will is a counsellor; therefore, the kingdom is ill ordered. Money gives sentence; therefore, the kingdom is badly governed. God is dead; therefore, the whole kingdom is full of sinners *."

* The application is long and uninteresting, and incapable of abridgement; I have therefore thought it best to omit it entirely. It contains, however, what may lead us to suspect that certain of these Tales (though, I believe, very few) are of German derivation. "Corabola," says the original, "vulgariter: *die schnock wil fliegen also hoch als der adler*. Ideo non est discretio," &c. So one edition; two others read, "*Der weul wylt vlyegen also hoge als der arnt aquila*, Ideo, &c.; and two, (one of which belonged to Mr. Tyrwhitt, now in the *British Museum*,) have the Latin translation, "Culex cupit tam altè volare, sicut ipsa aquilla." *Corabola* above, I apprehend should be *Parabola*.

TALE LXV.

OF SALVATION.

Albertus (42) relates, that in the time of Philip there was a pathway leading to two mountains of Armenia, which had long been uninhabited. For the air of that country was so pestilential, that whosoever breathed it, died. The king, therefore, was desirous of ascertaining the cause of the evil, but no one could discover it. At length Socrates was sent for, who requested him to build a mansion equal in loftiness with the mountains. This was done ; and the philosopher then constructed a mirror, with a perfectly pure and polished surface, so that from every part the appearance of the mountains was reflected in the glass. Entering the edifice, Socrates beheld two dragons, one upon the mountain, and the

other in the valley, which mutually opened their mouths and drew in the air. As he looked, a youth on horseback, ignorant of the danger, wished to pass that way: suddenly he fell from his horse and died incontinently. Socrates went without delay to the king, and declared what he had seen. The dragons were afterwards taken by a specially cunning trick, and instantly slain. Thus the path over these mountains became safe and easy both to horsemen and footmen.

APPLICATION.

My beloved, the mountains are the noble and powerful of the world; the dragons are pride and luxury. The glass is our Saviour Christ, and the edifice a good life. The young man who perished, is a man killed by vanity. Socrates is a good prelate.

TALE LXVI.

OF REBUKES TO PRINCES.

AUGUSTINE tells us in his book "De Civitate Dei," that Diomedes, in a piratical galley, for a long time infested the sea; plundering and sinking many ships. Being captured by command of Alexander, before whom he was brought, the king enquired how he dared to molest the seas. "How darest *thou*," replied he, "molest the earth? Because I am master only of a single galley, I am termed a robber; but you, who oppress the world with huge squadrons, are called a king and a conqueror. Would my fortune change, I might become better; but as you are the more fortunate, so much are you the worse." "I will change thy fortune," said Alexander, "lest fortune should be blamed by thy ma-

lignity." Thus he became rich; and from a robber was made a prince and a dispenser of justice. (43)

APPLICATION.

My beloved, the pirate in his galley is a sinner in the world; Alexander is a prelate.

TALE LXVII.

OF THE POISONOUS NATURE OF SIN.

The enemies of a certain king wished to destroy him by administering a very potent poison. Some of them came to the city where he abode, arrayed in humble garments. Now there was a fountain of water, from which the king frequently drank, and they impregnated it with the poison. The king, ignorant of their treason, drank according to custom, and died.

APPLICATION.

The king is Adam; his enemies are the devils; and the fountain is the human heart.

TALE LXVIII.

OF THE PUNISHMENT OF SIN.

Aulus Gellius says of Amon, who was extremely rich, that when he wished to pass from one kingdom to another, he built a ship. The sailors designed to kill him for his wealth; but he obtained from them, that first he should sing in honor of the dolphins, which are said to be much delighted with the songs of men. When, therefore, he was cast overboard, a dolphin caught him up, and carried him to land; and while the sailors believed him drowned, he was accusing them to the king, by whom they were condemned to death. (44)

APPLICATION.

My beloved, the rich man is any virtuous person; the sailors are devils, and the king is God.

TALE LXIX.

OF VAIN GLORY.

VALERIUS records that a certain nobleman enquired of a philosopher how he might perpetuate his name. He answered, that if he should kill an illustrious personage, his name would be eternally remembered. Hearing this, he slew Philip the father of Alexander the Great. But he afterwards came to a miserable end. (45)

APPLICATION.

My beloved, the nobleman, is any one who seeks a worldly name by bad means.

TALE LXX.

OF CELESTIAL DEW.

Pliny says, that there is a certain land in which neither dew nor rain falls. Consequently, there is a general aridness; but in this country there is a single fountain, from which, when people would draw water, they are accustomed to approach with all kinds of musical instruments, and so march around it for a length of time. The melody which they thus produce, sweetens the water, and ascending to the fountain head, makes it flow forth

in great abundance, so that all men are able to obtain as much as they will. (46)

APPLICATION.

My beloved, the arid land is man; the fountain, God; the musical instruments, devotional exercises.

TALE LXXI.

OF A SINFUL AND LEPROUS SOUL.

In the kingdom of a certain prince, there were two knights, one of whom was avaricious, and the other envious. The former had a beautiful wife, whom every one admired and loved. But the spouse of the latter was ugly and disagreeable. Now the envious knight had a piece of land adjoining

the estate of his covetous neighbour, of which the last exceedingly desired possession. He made him many offers, but the envious person invariably refused to sell his inheritance at whatever rate. At last, being struck with the beauty of the other's wife, he determined to barter his land for the lady. The covetous wretch immediately assented; and bade his wife submit herself to his will. This diabolical contract adjusted, the envious knight instantly infected himself with the leprosy, and communicated the disease to the lady, for which he assigned the following reason. He said, that being filled with envy at the beauty and grace which he observed in his neighbour's wife, while his own was so deformed and hateful, he had resolved to remove the disparity. The lady wept exceedingly; and related to her husband what had happened. This troubled him, but he bethought himself of a remedy. " As yet," said he, " no symptoms of the disorder are perceptible. At a short distance from hence, there is a large city, and in it a university. Go there; stand in the public way, and entice

every passenger to you. By this means, you will free yourself from the distemper." (47) The lady, whose disposition seems to have been remarkably complying, did as she was directed; and the emperor's son passing by, fell violently in love with her. Afraid to infect a person so near the throne, she resisted his advances; and informed him that she was a leper. This, however, altered not the feelings of the young man; and accordingly the leprosy of the woman adhered to him. Ashamed of what had befallen, and at the same time fearful of discovery, he went to his mistress, and abode with her. This circumstance she stated to her husband, and he, much troubled, set his bed-chamber in order, and there the prince dwelt in the strictest seclusion, attended upon only by the lady. Here he continued seven years.

It chanced in the seventh year, that there was an intolerable heat, and the leprous man had a vessel of wine standing by his side, designed to refresh his exhausted spirits. At this moment, a serpent came out of the garden, and, after bathing itself in the vessel,

lay down at the bottom. The prince, awaking from sleep, under the influence of an excessive drought, took up the vessel and drank; and, without knowing it, swallowed the serpent. The creature finding itself thus unexpectedly imprisoned, began to gnaw his bowels so grievously as to put the leper to inconceivable anguish. The lady greatly compassionated him; and indeed for three days, he was an object of pity. On the fourth, however, an emetic being administered, he vomited; and cast up, together with the inward disease, the serpent which had tormented him. Immediately the pain ceased; and by little and little, the leprosy left him. In seven days, his flesh was as free from the disorder, as the flesh of a child; and the lady, much delighted, clothed him in sumptuous apparel, and presented him a beautiful war-horse, on which he returned to the emperor. He was received with all honor, and after his father's death, ascended the throne, and ended his days in peace.

APPLICATION.

My beloved, the two knights are the devil and the first man. The first, envious of human happiness, possesses a deformed wife, that is, pride; the second had a beautiful wife, which is the soul. The leprosy is iniquity, which drove us from Paradise into the university of the world. The son of the emperor is Christ, who took upon himself our nature; but by his sufferings freed us from the consequence of sin. As the leper thirsted, so did Christ thirst upon the cross; but not for *wine;* it was for the salvation of our souls. The serpent is his crucifixion; the war-horse, the divine and human nature, with which he ascended into heaven.

TALE LXXII.

OF ETERNAL DESTRUCTION.

A PRINCE, named Cleonitus, wishing to give instructions to certain of his subjects who were beleaguered by an enemy, ordered a soldier to go to the place attacked. In order to insult the beleaguerers, he directed an ironical inscription, skilfully fastened upon some arrows, to be prepared, and shot amongst the hostile armies. It ran thus: "Have hope in the Lord, and be faithful; Cleonitus comes in person to raise the siege."

APPLICATION.

My beloved, the prince is Christ; the people besieged are sinners, and the beleaguerers the devils. The messenger is a preacher.

TALE LXXIII.

OF TEMPORAL TRIBULATION *.

ANTIOCHUS, the king of Antioch, (from whom the city takes its name,) had a daughter of such uncommon beauty, that when she came of marriageable years, she was sought after with the greatest eagerness. But on whom to bestow her was a source of much anxiety to the king; and, from frequently contemplating the exquisite loveliness of her face, the delicacy of her form, and the excellence of her disposition, he began to love her with more than a father's love. He burned with an unhallowed flame, and would have excited a simultaneous feeling in his daughter. (48) She, however, courageously persevered in the

* The reader will find in the Notes the parallel passages of Shakspeare's play, &c.

path of duty; until at length, violence accomplished what persuasion had in vain struggled to effect. Thus situated, she gave a loose to her tears, and wept in an agony of the bitterest sorrow. At this moment, her nurse entered, and asked the occasion of her uneasiness; she replied, "Alas, my beloved nurse, two noble names have just perished." "Dear lady," returned the other, "why do you say so?" She told her: "And what accursed demon has been busy?" asked the nurse. "Where," replied the lady, "where is my father? I have no father; in me that sacred name has perished. But death is a remedy for all, and I will die." The nurse, alarmed at what she heard, soothed her into a less desperate mood, and engaged her word not to seek so fearful a relief.

In the mean time, the impious parent, assuming the specious garb of hypocrisy, exhibited to the citizens, the fair example of an honest life. In secret, he exulted at the success of his iniquity, and reflected upon the best means of freeing his unhappy daughter from the numerous suitors, who honorably

desired her hand. To effect this, he devised a new scheme of wickedness. He proposed certain questions, and annexed to them a condition, by which whosoever furnished an appropriate answer, should espouse the lady; but failing, should be instantly decapitated. A multitude of crowned heads from every quarter, attracted by her unmatchable beauty, presented themselves: but they were all put to death. For, if any one chanced to develope the horrible secret, he was slain equally with him who failed, in order to prevent its being divulged. Then the head of the victim blackened upon the gate. The suitors, therefore, naturally grew less; for perceiving so many ghastly countenances peering above them, their courage quailed, and they returned hastily to their several homes.

Now all this was done, that he who had produced this scene of wickedness, might continue in uninterrupted possession. After a short time, the young prince of Tyre, named Apollonius, well-lettered and rich, sailing along the coast, disembarked and entered Antioch. Approaching the royal presence, he

said : " Hail, oh king! I seek thy daughter in marriage." The king unwillingly heard him communicate his wishes, and fixing an earnest look upon the young man, said, " Dost thou know the conditions?" " I do," answered he boldly, " and find ample confirmation at your gates."(49) The king, enraged at his firmness, returned, " Hear, then, the question,—' I am transported with wickedness ; I live upon my mother's flesh. I seek my brother, and find him not in the offspring of my mother.' " (50) The youth received the question, and went from the presence of the king ; and after duly considering the matter, by the good providence of God, discovered a solution. He immediately returned, and addressing the incestuous wretch, said, " Thou hast proposed a question, oh king! attend my answer. Thou hast said, ' *I am transported with wickedness,*' and thou hast not lied : look into thy heart. ' *I live upon my mother's flesh,*'—look upon thy daughter." The king, hearing this explication of the riddle, and fearing the discovery of his enormities, regarded him with a wrathful eye.

"Young man," said he, "thou art far from the truth, and deservest death; but I will yet allow thee the space of thirty days. Recollect thyself. In the meanwhile, return to thy own country; if thou findest a solution to the enigma, thou shalt marry my daughter; if not, thou shalt die." (51) The youth, much disturbed, called his company together, and hastening on board his own vessel, immediately set sail.

No sooner had he departed, than the king sent for his steward, whose name was Taliarchus *, and spoke to him in this manner: "Taliarchus, you are the most faithful repository of my secrets; you know, therefore, that the boy Apollonius has found out my riddle. Pursue him instantly to Tyre, and destroy him either with the sword or with poison. When you return, you shall receive a liberal recompence." Taliarchus, arming himself, and providing a sum of money, sailed into the country of the young man. (52)

When Apollonius reached his own home,

* Shakspeare calls him THALIARD.

he opened his coffers, and searched a variety of books upon the subject in question, but he still adhered to the same idea. "Unless I am much deceived," said he to himself, "king Antiochus entertains an impious love for his daughter." And continuing his reflections, he went on, "What art thou about, Apollonius? thou hast resolved his problem, and still he has not given thee his daughter. Therefore God will not have thee die." Commanding his ships to be got ready, and laden with a hundred thousand measures of corn, and a great weight of gold and silver, with some change of garments, he hastily embarked during the night, in company with a few faithful followers. They put to sea immediately; and much wonder and regret arose the next day among the citizens respecting him. For he was greatly beloved amongst them; and such was their sorrow, that the barbers, for a length of time, lost all their occupation; public spectacles were forbidden; the baths were closed, and no one entered either the temples or tabernacles.

While these things were going on, Taliar-

chus, who had been despatched by Antiochus to destroy the prince, observing every house shut up, and the signs of mourning general, asked a boy the occasion of it. " Sir," replied he, " are you ignorant of this matter, that you ask me? Understand then, that Apollonius, prince of this country, having returned from a visit to king Antiochus, is no where to be found." Much rejoiced at what he heard, Taliarchus, returned to his vessel, and sailed back again to his own country. (53) Presenting himself to the king, he exclaimed, " Be happy, my lord, your apprehensions with regard to Apollonius need exist no longer. He is not to be found." " He has fled," returned the king; " but long he shall not escape me." And he immediately put forth an edict, to this effect: " Whosoever brings before me the traitor Apollonius, shall receive fifty talents of gold: but, whosoever presents me with his head, shall be rewarded with a hundred." This tempting proposal stimulated not only his enemies, but his pretended friends, to follow him, and many dedicated their time and activity to the pursuit.

They traversed sea and land; near and remote countries, but he fortunately escaped their search. The malicious king fitted out a navy for the same purpose, and commanded them to proceed with the utmost diligence in their employment.

Apollonius, however, arrived safely at Tharsus *, and walking along the shore, he was distinguished by a certain slave of his own household, called Elinatus †; who happened that very hour to have reached it. Approaching, he made obeisance to the Prince, and Apollonius recognizing him, returned his salute as great men are wont to do; for he thought him contemptible. The old man, indignant at his reception, again saluted him, "Hail, king Apollonius! Return my salute, and despise not poverty, if it be ornamented by honest deeds. Did you know what I know, you would be cautious." "May it please you to tell me, what you know?" answered the prince. "You are proscribed," returned the other.

* Tarsus or Tharsis; the capital of Cilicia.

† Called Hellanicus, in the Latin copy of 1595.

" And who shall dare proscribe a prince in his own land?"

" Antiochus has done it."

" Antiochus! for what cause?"

" Because you sought to be his son."

" And what is the price of my proscription?"

" He who shall take you alive, is to receive fifty talents of gold; but for your head, he will have a hundred. And therefore I caution you to be upon your guard."

Saying this, Elinatus went his way. Apollonius recalled him, and proffered the hundred talents of gold, which had been set upon his head. " Take," said he, " so much of my poverty; thou hast merited it: cut off my head, and gratify the malicious king. You possess the sum, and still you are innocent. I engage you, therefore, of my own free will, to do so great a pleasure to him who seeks my destruction." " My lord," answered the old man, " far be it from me to take away your life for hire; the friendship of good men is of more value, and cannot be bought." Then,

returning thanks to the prince for his munificence, he departed. But as Apollonius tarried on the shore, he perceived a person named Stranguilio *, approaching him with a sorrowful aspect, and every now and then uttering a deep lament. " Hail, Stranguilio," said the prince. " Hail, my lord the king," was his reply.

" You appear concerned ; tell me what occasions it?"

" To say truth," returned Apollonius, " it is because I have required the daughter of a king in marriage. Can I conceal myself in your country ?" " My lord," answered Stranguilio, " our city is extremely poor ; and cannot sustain your attendants, in consequence of a grievous famine which has wasted the land. Our citizens are hopeless and helpless ; and death, with all its accompanying horrors is before our eyes." " Give thanks to God," replied Apollonius, " who hath driven me a fugitive to your shores. If you aid me in my extremity, I will present to you an hundred thousand measures of corn." Full of joy,

† Cleon, in Shakspeare.

Stranguilio prostrated himself at the feet of the prince, and exclaimed, "My lord, if you will enter a starving city we will not only conceal your flight, but if necessary, unsheath our swords in your defence." Apollonius, therefore, hastened into the forum, and ascending the tribunal, spoke thus to the assembled population. "Men of Tharsus, understanding that an afflicting dearth of provisions troubles you, I, Apollonius, proffer aid. I believe that you will not forget the benefit I render you, but conceal my flight from those who unjustly pursue me. Ye know what the malice of Antiochus aims at; and by what providence I am brought hither to relieve you in this terrible emergency. I present to you a hundred thousand measures of corn at the price I gave for it in my own country—that is, at eight pieces for each measure." The citizens, delighted at what they heard, gave thanks to God, and immediately prepared the corn for use (54).

But Apollonius, not forgetting the dignity of a king in the traffic of a merchant, returned the purchase-money to the state; and the people, struck with wonder at this unexpected

instance of generosity, erected in the forum a chariot drawn by four horses, running side by side. In the car was a statue, representing Apollonius, with his right hand rubbing the corn from the ear. His left foot trampled upon it; and on the pediment they placed the following inscription,—"APOLLONIUS, PRINCE OF TYRE, BY A GIFT TO TO THE CITY OF THARSUS, PRESERVED ITS INHABITANTS FROM A CRUEL DEATH*." A few days afterwards, by the advice of Stranguilio and his wife Dionysias †, the prince determined to sail for Pentapolis ‡, a city of the Tyrrheni, where he might

* " And to remember what he does,
" Gild his statue glorious."—SHAKSPEARE.

Gower says,
" It was of *latten* over-gilt."—CONF. AMAN.

† DIONYZA in Shakspeare.

‡ Pentapolis was properly a *country* of Africa, and so called from its five cities Berenice, Arsinoe, Ptolemaïs, Cyrene, and Apollonia; it was also a country of Palestine. But I suppose a city of Tuscany is meant here, which was called by the name of Pentapolis. Mr. Stevens, however, says, that it is an imaginary city, and its name probably borrowed from some romance. " That the reader may know through how many regions the scene of this drama is dispersed, it is necessary to observe that *Antioch* was the metropolis of Syria; *Tyre*, a city of Phœnicia in Asia; *Tarsus*,

remain in greater tranquillity and opulence (55). They brought him, therefore, with much ceremony to the sea-shore; and then bidding his hosts farewell, he embarked. For three days and nights he sailed with favourable winds; but after losing sight of the Tharsian coast, they veered round, and blew from the north with great violence. The rain fell in heavy showers, mixed with hail; and the ship was carried away by the fury of the storm. Dark clouds brooded over them; and the blast still increasing, threatened them with immediate death. The crew, imagining all was lost, caught hold of planks, and committed themselves to the mercy of the waves. In the extreme darkness that followed, all perished. But Apollonius, riding on a plank, was cast upon the Pentapolitan shore; on which, after quitting the water, he stood thoughtfully; and fixing his eyes upon the yet boiling ocean, exclaimed, "Oh, ye faithless waves! better had I fallen into the hands of that savage king!

the metropolis of Cilicia, a country of Asia Minor; *Mitylene*, the capital of Lesbos, an island in the Ægean sea; and *Ephesus*, the capital of Ionia, a country of Lesser Asia."—STEEVENS.

—to whom shall I now go? What country shall I seek? Who will afford succour to an unknown and helpless stranger?" As he spoke this, he beheld a young man opposite, looking earnestly at him. He was a robust, hard-favoured fisherman, clad in a coarse frock. Apollonius, driven by his distresses, humbly besought this man's assistance, even with tears starting from his eyes. "Pity me," said he, "whomsoever thou art; pity a man stripped of all by shipwreck; one, to whom better days have been familiar, and who is descended from no ignoble family. But that you may know whom you succour, understand that I am a prince of Tyre, and that my name is Apollonius. Save, then, my life, I entreat you." The fisherman, compassionating his sufferings, brought him to his own roof, and placed such as he had before him. And that there might be no deficiency in the charitable part he was acting, he divided his cloak, and gave one half to the stranger; "Take," said the benevolent man, "take what I can give, and go into the city, there, perhaps, you will find one with more power to serve you than I

am. If you are unsuccessful in your search, return hither to me. What poverty can provide you shall share. Yet, should you hereafter be restored to your throne, do not forget or despise the coarse thread-bare cloak of the poor fisherman." (56) "Fear not," said Apollonius, "should I prove ungrateful may I be ship-wrecked again, nor find in my extremity a man like yourself." As he spoke, the fisherman pointed out the way to the city gates, which Apollonius shortly entered.

Whilst he reflected upon the path he should pursue, he beheld a naked boy running along the street, having his head anointed with oil, and bound with a napkin (57). The youth lustily vociferated, "Hear, hear; pilgrims or slaves; whosoever would be washed, let him haste to the gymnasium." Apollonius, according to the proclamation, entered the bath, and pulling off his cloak, used the oil. Whilst he was doing this, he cast his eyes around to discover some one of an equality with himself; and at last Altistrates *, king of all that coun-

* Called by Shakspeare *Simonides;* but the incident following s omitted and another used instead.

try, entered with a troop of his attendants. The king played with them at tennis *; and Apollonius running forward, caught up the ball, and striking it with inconceivable skill and rapidity, returned it to the royal player. The king, motioning to his servants, said, "Give up your sport; Give up your sport; for I suspect this youth is as good a player as I am." (58) Apollonius, flattered by this praise, approached the king, and catching up an unguent, † with a dexterous hand anointed the king's body. Then, having gratefully administered a bath, he departed. After he was gone, "I swear to you," said his majesty to his surrounding friends, "that I never bathed so agreeably as I have done to-day by the kindness of a youth whom I do not know. Go," added he, to one of the attendants, "Go, and enquire who he is." He followed accordingly, and beheld him equipped in the mean cloak received from the fisherman. Re-

* "*Ludum Spheræ.*"

† "*Cyramaco* accepto," in the text of the "GESTA ROMANORUM;" but in the "*Narratio,*" &c. "*accepto ceromata,*" a compound of oil and wax.

turning to the king, he said, "The youth is one who has suffered shipwreck." "How do you know!" replied he. "The man said nothing," answered the servant, "but his dress pointed out his circumstances." "Go quickly," returned the king, "and say, that I entreat him to sup with me." Apollonius was content, and accompanied the servant back. The latter, approaching the sovereign, stated the return of the shipwrecked person, but that, ashamed of his mean habit, he was unwilling to enter. The king instantly gave command that he should be clothed in honourable apparel, and introduced to the supper-room.

Apollonius, therefore, was placed on the royal Triclinium *, and lay at table exactly opposite to the king. Dinner was brought, and then supper. He feasted not, however, with the feasters; but continually glanced his eye upon the gold and silver ornaments of the table, and wept. One of the guests observing this, said to the king, "He envies your regal magnificence, unless I am much deceived."

* A couch on which three persons sat; it is also a dining-room.

"You suspect unhappily," answered he, "he does not envy, but laments somewhat that he has lost." (59) Then turning to Apollonius, with a smiling countenance, he said, "Young man, feast with us to-day, and hope that God has better things in store for you." As he thus endeavoured to raise the drooping spirits of the youth, his daughter, a beautiful girl, entered; and first kissed her father, and then those who were his guests *. When she had gone through this ceremony, she returned to the king, and said, "My dear father, who is that young man reclining opposite to you, in the place of honour; and whose grief appears so excessive?" "Sweet daughter," answered he, "that is a ship-wrecked youth, who pleased me to-day in the gymnasium; therefore I invited him to supper; but who he is I know not. If you wish to ascertain this, ask him—it becomes you to know all things; and perhaps, when you are made acquainted with his

* This presents us a *family* picture, rather than the delineation of a Court: but they were primitive times, and more forcibly than any other circumstance, these touches denote the high antiquity of the stories.

sorrows, you may compassionate and relieve them." The girl, happy in the permission, approached the young man, and said, "Good friend, kindness proves nobility; if it be not troublesome, tell me your name and fortunes." "Would you inquire my name?" replied he, "I lost it in the sea:—or my nobility? I left it in Tyre." "Speak intelligibly;" said the girl; and Apollonius then related his name and adventures (60). When he had made an end, he wept infinitely; and the king, perceiving his tears, said to his daughter, "My dear child, you did ill to inquire the name and occurrences of the young man's life. You have renewed his past griefs *. But since he has revealed the truth, it is right that you should shew the liberty you enjoy as queen." The lady complied with the wishes of her father, and looking upon the youth, exclaimed, "You are our knight, Apollonius! (61) Put away your afflictions, and my father will make you

* "Veteres ejus dolores renovasti."—One does not expect to meet Virgil's "Regina jubes renovare dolorem," in a writer of monastic romances, who certainly never went to the fountain head.

rich." Apollonius thanked her with modesty and lamentation. Then said the king, "Bring hither your lyre, and add song to the banquet." She commanded the instrument to be brought, and began to touch it with infinite sweetness. Applause followed the performance, "There never was," said the courtiers, "a better or a sweeter song." Apollonius alone was silent, and his want of politeness drew from the king a remark. "You do an unhandsome thing. Every body else extols my daughter's musical skill; why then do you only discommend it!" "Most gracious king," replied he, "permit me to say what I think. Your daughter comes near to musical preeminence, but has not yet attained it. Command, therefore, a lyre to be given me, and you shall then know what you are now ignorant of." "I perceive," observed the king, "that you are universally learned," and directed a lyre to be presented to him. Apollonius retired for a few moments, and decorated his head; then re-entering the Triclinium, he took the instrument, and struck it so gracefully and delightfully that they unani-

mously agreed, it was the harmony not of Apollonius, but of Apollo. (62)

The guests positively asserted, that they never heard or saw any thing better; and the daughter, regarding the youth with fixed attention, grew suddenly and violently enamoured. "Oh, my father," cried she, "let me reward him as I think fit." The king assented; and she, looking tenderly upon the youth, said, "Sir Apollonius, receive out of my royal father's munificence two hundred talents of gold and four hundred pounds of silver; a rich garment; twenty men-servants, and ten handmaids:" then turning to the attendants present, she continued, "Bring what I have promised." Her commands were obeyed; and the guests then rising, received permission to depart.

When they were gone, Apollonius also arose, and said, "Excellent king, pitier of the distressed! and you, O queen, lover of study and friend of philosophy, fare ye well." Then addressing the servants bestowed upon him, he commanded them to bear away the presents he had received to an hostelry; but the girl,

who became apprehensive of losing her lover, looked sorrowfully at her parent, and said, "Best king, and father! does it please you that Apollonius, whom we have so lately enriched, should leave us? The goods we have given him will be purloined by wicked men." The king admitted this, and assigned him apartments in the palace, where he lived in great honour.

But the lady's affection so much increased, that it deprived her of all rest; and in the morning she hastened to the bed-side of her father. Surprised at the early visit, he enquired what had roused her at so unusual an hour. "I have been unable to sleep," answered the lady; "and I wish you to permit me to receive instructions in music from the young stranger." The king, pleased with his daughter's zeal for improvement, cheerfully assented; and commanded the youth to be called into his presence. "Apollonius," said he, "my daughter is extremely desirous of learning your science; if you will instruct her I will reward you abundantly." (63) "My lord," he answered, "I am ready to comply

with your wishes," and accordingly the girl was placed under his tuition. But her love preyed upon her health, and she visibly declined. Physicians were called in; and they had recourse to the usual expedients*; but the diagnostics led them to no certain conclusion. They were much puzzled with her case, and pronounced learnedly, but unhappily about it.

In a few days three young noblemen, who had long desired to espouse the lady, presented themselves before the king, and besought his favour. "You have often promised us," said they, "that one or the other should marry your daughter. We are rich, and of noble lineage: chuse then which of us shall be your son-in-law." "You come," replied the king, "at an unseasonable time. My daughter is unable to follow her usual pursuits, and for this reason languishes on her bed. But that I may not appear to you to protract unnecessarily your wishes, write each of you

* "Venas et singulas partes corporis tangebant;" we may gather from notices like these, some idea of the state of physic, at the period in which these tales were fabricated.

your names, and the settlement you will make her. She shall examine them, and chuse between ye." The suitors complied, and gave the writings to the king, who read, and sealed, and then despatched Apollonius with them to the lady. As soon as she beheld him whom she loved, she exclaimed, " Sir, how is it that you enter my chamber alone?" He presented the writings which her father had sent, and having opened them, read the names and proposals of the three suitors. Casting them aside, she said to Apollonius, " Sir, are you not sorry that I must be married?" " No," returned he, " whatever is for your honour, is pleasant to me." " Ah! master, master," continued the girl; " but if you loved me, you would grieve." She wrote back her answer, sealed, and delivered it to Apollonius to carry to the king. It ran in these words. " Royal sir, and father, since you have permitted me to write my wishes, I do write them. I will espouse him who was ship-wrecked." The king read, but not knowing which of them had been in this predicament, he said to the contending parties, " Which of you has been

shipwrecked ?" One, whose name was Ardonius, replied, " I have, my lord." " What !" cried another, " diseases confound thee ; mayst thou be neither safe nor sound. I know perfectly well that thou hast never been beyond the gates of the city ; where then wert thou ship-wrecked ?" When the king could not discover the shipwrecked suitor, he turned to Apollonius, and said, " Take thou the tablets and read ; perhaps they will be more intelligible to you than they are to me." He took them, and running his eye over the contents, perceived that he was the person designed ; and that the lady loved him. He blushed. " Dost thou discover this shipwrecked person, Apollonius ?" asked the king. He blushed still deeper, and made a brief reply. Now in this the wisdom of Apollonius may be perceived, since, as it is in Ecclus. " There is no wisdom in many words." And in 1 Peter ii., " Christ hath left you an example to be diligently followed, who never sinned, neither was deceit found in his mouth." The same also, the Psalmist declares, " As he said, so it was done ;" wherefore he was to be called

a true Israelite, in whom there was no guile. And John i., "Therefore let us imitate him in not cursing, nor rendering malediction for malediction, but reserve the tongue for blessing. Thus shall it become the pen of a ready writer—that is, of the Holy Spirit suddenly pouring forth its gifts." According as it is said, "Suddenly a noise was heard in heaven." So 2 Pet. i., "He who would see happy days let him keep his tongue from evil; and his lips, that they speak no guile:" that is, man ought not to murmur within himself, nor act outward evil, so shall he enjoy quietness in this life, and in the future, eternal rest. For the first prevents the out-breaking of reproachful words to the injury of his neighbours; and it is the beginning of eternal peace. So the Psalmist, "I will sleep and repose in peace." For as the tongue of a good and quiet man is directed by the power of God; so the tongue of a malicious person is ministered unto by evil spirits. As it is written, "In our garden grows a white thorn, upon which the birds rest." By this garden we should understand the mouth, surrounded

by a double hedge—to wit, the teeth and the lips—for no other cause than that we may place a guard upon the mouth, and speak nothing but what is in praise of God. The thorn in the garden, is the tongue itself, so called from its likeness; because, as the material thorn pricks (St. Matth. xxviii. "Twining a crown of thorns, they placed it upon his head, and the blood flowed down his blessed body in consequence of the puncture of the thorns,") thus the thorn, that is, the tongue, pierces a man, one while by taking away his good sense; at another, by falsehood, and then again by discovering the evil that there is in any person; all which ought carefully to be shunned. But the birds resting upon the thorn are the devils, who incline man to vice, so that he becomes their servant. Therefore they will exclaim, in the last day, "Cast this man to us, O righteous judge! for since he would not be thine in all virtue, he is our's in all malice." Let every one of us keep in his tongue, which Cato declares to be the first virtue.

But to return to our story. When the king became aware of his daughter's inclination, he said to the three lovers, "In due time, I will communicate with you." They bade him farewell and departed. But the king hastened to his daughter. "Whom," said he, "wouldest thou chuse for thy husband?" She prostrated herself before him with tears, and answered, "Dear father, I desire to marry the shipwrecked Apollonius." His child's tears softened the parent's heart; he raised her up, and said, "My sweet child, think only of thy happiness; since he is thy choice, he shall be mine. I will appoint the day of your nuptials immediately." The following morning, he sent messengers to the neighbouring cities, to invite the nobles. When they arrived, he said, "My lords, my daughter would marry her master. I desire you, therefore, to be merry, for my child will be united to a wise man." Saying this, he fixed the period of their spousals.

Now it happened, after she became pregnant, that she walked with her husband, prince Apollonius, by the sea-shore, and a

fine ship riding at anchor in the distance, the latter perceived that it was of his own country. Turning to a sailor, he said, " Whence are you?" " From Tyre," replied the man.

" You speak of my own land, my friend."

" Indeed! and are you a Tyrian?"

" As you have said."

" Do you know," continued the sailor, " a prince of that country, called Apollonius? I seek him; and whenever you happen to see him, bid him exult. King Antiochus and his daughter, at the very same instant, were blasted with lightning. (64) The kingdom has fallen to Apollonius." Full of pleasure at the unexpected intelligence he had received, the prince said to his wife, " Will you acquiesce in my setting out to obtain the throne?" The lady instantly burst into tears. " Oh, my lord," said she, " the journey is long, and yet you would leave me! If, however, it is necessary that you should go, we will go together." (65) Instantly hastening to her father, she communicated the happy news which had just been heard, that Antiochus and his daughter, by the just judg-

ment of an offended God, had been struck with lightning, and his wealth and diadem reserved for her husband. And lastly, she entreated his permission to accompany him. The old king, much exhilarated with the intelligence, was easily prevailed upon to assent; and ships were accordingly prepared for their conveyance. They were laden with every thing necessary for the voyage; and a nurse, called Ligoridis*, was embarked, in anticipation of the young queen's parturition. Her father accompanied them to the shore, and with an affectionate kiss of each, took his leave.

When they had been at sea some days, there arose a fearful tempest; and the lady, brought by this circumstance into premature labour, to all appearance perished. The moaning and tears of her family, almost equalled the storm; and Apollonius, alarmed at the outcry, ran into the apartment, and beheld his lovely wife like an inhabitant of the grave. He tore his garments from his breast, and cast himself with

* In Shakspeare, *Lychorida.*

tears and groans upon her inanimate body. "Dear wife!" he exclaimed, "daughter of the great Altistrates, how shall I console thy unhappy parent?" (66) Here the pilot, interrupting him, observed, "Sir, it will prejudice the ship, to retain the dead body on board; command that it be cast into the sea." "Wretch that you are," returned Apollonius, "would you wish me to hurl this form into the waves, that succoured me shipwrecked and in poverty?" Then calling his attendants, he directed them to prepare a coffin, and smear the lid with bitumen. He also commanded a leaden scroll to accompany the body, and arrayed in regal habiliments, and crowned, to be deposited in the coffin. He kissed her cold lips, and wept bitterly. Afterwards giving strict charge respecting the newborn infant, he committed all that remained of his wife to the sea. (67)

On the third day, the chest was driven by the waves to the shores of Ephesus, not far from the residence of a physician, called Cerimon, who happened at that hour to be walking with certain of his pupils upon the

sands. Observing the chest deserted by the waters, he commanded his servants to secure it with all speed, and convey it to his house: this done, he opened it, and discovered a beautiful girl, attired in royal apparel. (68) Her uncommon loveliness struck all the spectators with astonishment; for she was as a sunbeam of beauty, in which nature had created every thing pure and perfect; and failed in nothing but in denying her the attribute of immortality *. Her hair glittered like the snow, beneath which a brow of milky whiteness, smooth and unwrinkled as a plain, peacefully rested. Her eyes resembled the changeableness, not the prodigality †, of two luminous

* "Quoniam verus erat pulchritudinis radius: in quo natura nihil viciosum constituit; nisi quòd eam immortalem non formaverat." This is far beyond the common strain of a monkish imagination; and, in truth, the whole passage forms a brilliant description of female beauty. See Note 69.

† Prodigality (in the original, *prodigus*) seems to imply an impudent stare; an eye prodigal of its favors, as may be said of a star. The changeableness of the eye is a great beauty. Pope says of his Belinda,

> "Her lovely looks a sprightly mind disclose,
> Quick as her eyes, and as *unfixed* as those."
>
> *Rape of the Lock.*

orbs: for their gaze was directed by an unshaken modesty, which indicated a constant and enduring mind. Her eye-brows were naturally and excellently placed; and her shapely nose, describing a straight line, rose centrically upon the face. It possessed neither too much length nor too little. Her neck was whiter than the solar rays; and ornamented with precious stones; while her countenance, full of unspeakable joy, communicated happiness to all who looked on her. She was exquisitely formed; and the most critical investigation could not discover more or less than there ought to be. Her beautiful arms, like the branches of some fair tree, descended from her well-turned breast; to which, delicately chisseled fingers, not outshone by the lightning, were attached. In short, she was outwardly a perfect model, —flashing through which, the divine spark of soul, her Creator had implanted, might be gloriously distinguished. (69) Works of power ought to accord with each other: and hence all corporal beauty originates in the soul's loveliness. It has even been said, that men-

tal excellence, however various, adapts the mass of matter to itself *.

Be this as it may, the most perfect adaptation of soul and body existed in this lady, now discovered by Cerimon. " Fair girl," said he, " how camest thou so utterly forsaken ?" The money, which had been placed beneath her head, now attracted his attention, and then the scroll of lead presented itself.

" Let us examine what it contains."

He opened it accordingly, and read as follows :—

" Whomsoever thou art, that findest this chest, I entreat thy acceptance of ten pieces of gold ; the other ten expend, I pray thee, on a funeral. For the corse it shrouds, hath left tears and sorrows enough to the authors of her being. If thou dost neglect my request, I imprecate upon thee curses against the day of judgment, and devote thy body to death, unhonored and uninhumed." (70)

When the physician had read, he directed his servants to comply with the mourner's

* These are Platonic fancies.

injunction. "And I solemnly vow," added he, "to expend more than his wretchedness requires." Immediately he bade them prepare a funeral pile. When this was done, and every thing laid in order, a pupil of the physician, a young man, but possessing the wisdom of old age, came to look upon the lady. As he considered her fair form attentively, already laid upon the pile, his preceptor said to him, "You come opportunely; I have expected you this hour. Get a vial of precious ointment, and in honor of this bright creature, pour it upon the funeral pile." The youth obeyed; approached the body, and drawing the garments from her breast, poured out the ointment. But accidentally passing his hand over her heart, he fancied that it beat. The youth was electrified. He touched the veins, and searched if any breath issued from the nostrils. He pressed his lips to hers; and he thought he felt life struggling with death. Calling hastily to the servants, he bade them place torches at each corner of the bier. When they had done this, the blood which had been coagulated, presently

liquefied; and the young man, attentive to the change, exclaimed to his master, "She lives! she lives!—You scarcely credit me; come and see." As he spoke, he bore the lady to his own chamber. Then heating oil upon his breast, he steeped in it a piece of wool, and laid it upon her body. By these means the congealed blood being dissolved, the spirit again penetrated to the marrows *. Thus the veins being cleared, her eyes opened, and respiration returned. (71) "What are you?" said she: "You touch me not as I ought to be touched; for I am the daughter and the wife of a king." Full of rapture at the sound of her voice, the young man hurried into his master's room, and related what had occurred. "I approve your skill," returned he; "I magnify your art, and wonder at your prudence. Mark the results of learning, and be not ungrateful to science. Receive now thy reward; for the lady brought much wealth with her." Cerimon then directed food and clothes

* The modern disciple of Galen may learn something, peradventure, from this same wise youth, but I question much if his gratitude be commensurate.

to be conveyed to her, and administered the best restoratives. A few days after her recovery, she declared her birth and misfortunes; and the good physician, commiserating her situation, adopted her as his daughter. But it cost him many tears, when she solicited permission to reside among the vestals of Diana. However, he objected not; and placed her with certain female attendants in the magnificent temple of the goddess.

In the mean while, Apollonius, guided by the good providence of God, arrived at Tharsus, and disembarking, sought the mansion of Stranguilio and Dionysias. After mutual greetings, he narrated his adventures. "Wretched as I am in the death of a beloved wife, I have yet cause for joy in the existence of this infant. To you I will entrust her; for never, since his offspring has perished, will I again revisit the old Altistrates. But educate my girl with your own daughter Philomatia *; and call her, after your city, by the name of Tharsia †. I would,

* In Shakspeare, *Philoten.*

† Called *Marina* in Shakspeare.

moreover, pray you to take charge of her nurse, Ligoridis, whose unremitting fidelity deserves a better reward." With such words, he gave the child up to them, accompanied by large presents of gold and silver, and valuable raiment. He then took an oath, that he would neither cut his beard, or hair, or nails, until his daughter were bestowed in marriage. (72) Grieving at the rashness of the vow, Stranguilio took the infant, and promised to educate it with the utmost care; and Apollonius, satisfied with the assurance, went on board his vessel, and sailed to other countries.

While these things were transacting, Tharsia attained her fifth year, and commenced a course of liberal studies, with the young Philomatia, her companion. When she was fourteen, returning from school, she found her nurse, Ligoridis, taken with a sudden indisposition; and seating herself near the old woman, kindly inquired the cause. " My dear daughter," replied she, " hear my words, and treasure them in your heart. Whom do you believe to be your father and mother;

and which is your native country?" "Tharsus," returned she, "is the place of my nativity; my father, Stranguilio, and my mother, Dionysias." The nurse groaned, and said, "My daughter, listen to me; I will tell you to whom you owe your birth, in order, that when I am dead, you may have some guide for your future actions. Your father is called Apollonius; and your mother's name is Lucina, the daughter of king Altistrates. She died the moment you were born; and Apollonius, adorning her with regal vesture, cast the chest which contained her into the sea. Twenty sestertia of gold were placed beneath her head, and whosoever discovered it, were entreated to give her burial. The ship in which your unhappy father sailed, tossed to and fro by the winds which formed your cradle, at last put into this port, where we were hospitably received by Stranguilio and Dionysias, to whom your sire also recommended me. He then made a vow, never to clip his beard, or hair, or nails, until you were married. Now I advise, that if, after my death, your present friends would do you

an injury, hasten into the forum, and there you will find a statue of your father. Cling to it, and state yourself the daughter of him, whose statue that is. The citizens, mindful of the benefits received from him, will avenge your wrong." "My dear nurse," answered Tharsia, "you tell me strange things, of which, till now, I was ignorant." After some further discourse, Ligoridis gave up the ghost. Tharsia attended her obsequies, and lamented her a full year.

After this, she returned to her studies in the schools. Her custom was, on returning, never to eat until she had been to the monument erected in honour of her nurse. She carried with her a flask of wine; and there tarried, invoking the name of her beloved and lamented parents. Whilst she was thus employed, Dionysias, with her daughter, Philomatia, passed through the forum; and the citizens, who had caught a glimpse of Tharsia's form, exclaimed, "Happy father of the lovely Tharsia; but as for her companion, she is a shame and a disgrace." The mother, hearing her daughter vilified, while the stranger

was commended, turned away in a madness of fury. She retired to solitary communication with herself, "For fourteen years," muttered she, "the father has neglected his daughter; he has sent no letters, and certainly he is dead. The nurse is also dead, and there is no one to oppose me. I will kill her, and deck my own girl with her ornaments." As she thus thought, her steward, named Theophilus *, entered. She called him, and promising a vast reward, desired him to put Tharsia to death. "What hath the maid done?" asked he. "She hath done the very worst things; you ought not therefore to deny me. Do what I command you; if you do it not, you will bring evil on yourself."

"Tell me, lady, how it is to be done?"

"Her custom is," replied Dionysias, "on coming from the schools not to take food until she has entered her nurse's monument; arm yourself with a dagger, seize her by the hair of the head, and there stab her. Then throw her body into the sea, and come to me; I will

* In Shakspeare, *Leonine.*

give you your liberty, with a large reward." (73) The steward, taking the weapon, went with much sorrow to the monument. "Alas!" said he, "shall I not deserve liberty by the sacrifice of a virgin's life?" He entered the monument, where Tharsia, after her occupation in the schools, had as usual retired; the flask of wine was in her hand. The steward attacked the poor girl; and seizing her by the hair, threw her upon the ground. But as he was on the point of striking, Tharsia cried out, "Oh Theophilus! what crime have I committed against you, or against any other, that I should die?" "You are innocent," answered he, "of every thing, save possessing a sum of money and certain royal ornaments left you by your father." "Oh, sir!" said the forsaken orphan, "if I have no hope, yet suffer me to supplicate my Maker before I die." "Do so," answered the steward, "and God knows, that it is upon compulsion that I slay thee." Now while the girl was engaged in prayer, certain pirates rushed into the monument, expecting to carry off a booty; and observing a young maid prostrated, and a man

standing over her in the act to destroy her, they shouted out, " Stop, barbarian ! that is our prey, not your victory." Theophilus, full of terror, fled hastily from the monument and hid himself by the shore (74).

The pirates carried off the maid to sea ; and the steward, returning to his mistress, assured her that he had obeyed her commands. " I advise you," said he, " to put on a mourning garment, which I also will do, and shed tears for her death. This will deceive the citizens, to whom we will say, that she was taken off by a sickness." When Stranguilio heard what had been done, his grief was sincere and violent. " I will clothe myself in deep mourning," cried he, " for I too am involved in this fearful enormity. Alas ! what can I do ? Her father freed our city from a lingering death. Through our means he suffered shipwreck ; he lost his property, and underwent the extreme of poverty. Yet we return him evil for good ! He entrusted his daughter to our care, and a savage lioness hath devoured her ! Blind wretch that I was ! Innocent, I grieve. I am overthrown by a base

and venomous serpent." Lifting up his eyes to heaven, he continued, "Oh God, thou knowest that I am free from the blood of this girl—require her of Dionysias." Then fixing a stern look upon his wife, "Enemy of God, and disgrace of man, thou hast destroyed the daughter of a king."

Dionysias made much apparent lamentation: she put her household into mourning, and wept bitterly before the citizens. "My good friends," said she, "the hope of our eyes, the beloved Tharsia is gone—she is dead. Our tears shall bedew the marble which we have raised to her memory." The people then hastened to the place where her form, moulded in brass, had been erected, in gratitude for the benefits conferred upon that city by her father (75).

The pirates transported the maid to Machilenta*, where she was placed among other slaves for sale. Leno, a most wretched and debauched fellow, hearing of her perfections, endeavoured to buy her. But Athanagoras,

* *Mitylene*, in Shakspeare.

prince of that city, observing her lofty port, her beautiful countenance, and wise conduct, offered ten golden sestertia.

Leno. I will give twenty.

Athanag. And I, thirty.

Leno. Forty.

Athanag. Fifty.

Leno. Eighty.

Athanag. Ninety.

Leno. I will give a hundred sestertia in ready money ; if any one offer more I will give ten gold sestertia above.

" Why should I contend any farther with Leno," thought Athanagoras. " I may purchase a dozen for the price she will cost him. Let him have her ; and by and by I will enter covertly his dwelling and solicit her love."

Tharsia was conducted by Leno to a house of ill-fame, in an apartment of which there was a golden Priapus *, richly ornamented with gems.

" Girl ! worship that image ;" said Leno.

Tharsia. I may not worship any such thing.

* Priapus, the Latin god of gardens.

Oh, my lord! are you not a Lapsatenarian. (76)

Leno. Why?

Tharsia. Because the Lapsateni worship Priapus.

Leno. Know you not, wretched girl, that you have entered the house of the miser Leno?

Casting herself at his feet, she exclaimed, "Oh, sir! do not dishonour me; be not guilty of such a flagrant outrage."

Leno. Are you ignorant that with Leno, and the torturer, neither prayers nor tears are available?

He sent for the overseer of the women, and desired him to array Tharsia in the most splendid apparel, and proclaim around the city the price of her dishonour *. The overseer did as he was ordered; and on the third day a crowd of people arrived preceded by Leno with music. But Athanagoras came first in a mask, and Tharsia, looking despairingly upon him, threw herself at his feet. "Pity me, my lord;

* "Quicunque Tharsiam violaverit, mediam libram dabit; postea ad singulos solidos parebit populo."

pity me, for the love of heaven. By that heaven I adjure you to save me from dishonour. Hear my story; and knowing from whom I sprung respect my descent and defend my innocence." She then detailed the whole fortunes of her life; and Athanagoras, confused and penitent, exclaimed, "Alas! and I too have a daughter, whom fate may in like manner afflict. In your misfortunes I may apprehend her's. Here are twenty gold pieces; it is more than your barbarous master exacts from you. Relate your narrative to the next comers, and it will ensure your freedom." Full of gratitude for the generous treatment she experienced, Tharsia returned him thanks; but entreated that her story might not be communicated to others. "To none but my own daughter," said he, "for it will be replete with moral advantage." So saying, and shedding some tears over her fallen estate, he departed. As he went out he met a friend, who stopped him, and asked how the girl had behaved. "None better," returned the prince; "but she is very sorrowful." The youth entered, and she closed the door as on the former occa-

sion. "How much has the prince given you?" asked he. "Forty pieces," answered the girl.

"Here, then; take the whole pound of gold *." Tharsia took the present, but falling at his feet, explained her situation. Aporiatus (for that was the young man's name) answered, "Rise, lady; we are men. All of us are subject to misfortunes." He went out, and observing Athanagoras laughing, said to him, "You are a fine fellow! Have you nobody to pledge in tears but me?" Afraid that these words should betray the matter, they gave another turn to the discourse †, and awaited the coming of some other person. Great numbers appeared, but they all returned in tears, having given her sums of money. Tharsia having obtained the sum which Leno

* "Princeps audiens ait—Quanto plus dabis tanto plus plorabit." This sentence is quite irrelevant. The prince could not be within hearing, for she had closed the door.

† The original text is, "*Jurabant* ne hæc verba cuique proderent," which means, I suppose, that they *conspired* to render the words unintelligible to others.

had fixed as the price of her dishonour, presented it to him. "Take care," said the monster, "that you bring me whatever money is presented to you." But the next day, understanding that she yet preserved her honour, his rage knew no bounds; and he immediately commissioned the overseer of the women to complete the iniquity. When he appeared, the poor girl's tears flowed in profusion. "Pity me, sir," she said, falling at his feet, "my misfortunes have created the compassion of others, and surely you will not alone spurn my request. I am the daughter of a king; do not dishonour me." "Leno," replied he, "is avaricious: I know not what I can do." "Sir," answered Tharsia, "I have been educated in liberal pursuits. I understand music; if, therefore, you will lead me to the forum, you shall hear my performance *. Propose questions to the people, and I will

* "*Marina.* If that thy master would gain aught by me,
Proclaim that I can sing, weave, sew, and dance,
With other virtues, which I'll keep from boast,
And I will undertake all these to teach."—SHAKSPEARE.

expound them; I have no doubt but I shall receive money enough." "Well," said the fellow, "I will do as you would have me."

Proclamation being made, the people crowded to the forum; and her eloquence and beauty impressed them all. Whatever question they proposed, she lucidly answered; and by these means drew much wealth from the curious citizens (77). Athanagoras, also, watched over her with much anxiety—with little less, indeed, than he shewed to his only child. He recommended her to the care of the overseer, and bought him to his interest by valuable presents.

Let us now return to Apollonius. After a lapse of fourteen years, he again made his appearance at the house of Stranguilio and Dionysias, in the city of Tharsus: no sooner had the former beheld him, than he strode about like a madman. "Woman," said he, addressing his wife, "what wilt thou do now? Thou hast told the ship-wrecked Apollonius, that his daughter is dead. Behold he seeks her; what answer shall we make?" "Foolish man," returned she, "let us resume our

mourning, and have recourse to tears. He will believe that his child died a natural death." As she said this, Apollonius entered. Observing their funeral habiliments, he asked, "Do you grieve at my return? Those tears cannot be true if I give occasion to them!" "Alas!" replied the woman, "I would to heaven that another, and not me or my husband, had to detail to you what I must say—Your daughter Tharsia is suddenly dead." Apollonius trembled through every limb; and then stood fixed as a statue.

"Oh woman, if my daughter be really as you describe, have her money and clothes also perished?" "Some part of both," replied Dionysias, "is of course expended; but that you may not hesitate to give faith to our assurances, we will produce testimony in our behalf. The citizens, mindful of your munificence, have raised a brazen monument to her memory, which your own eyes may see." Apollonius, thus imposed upon, said to his servants, "Go ye to the ship; I will visit the grave of my unhappy child." There he read the inscription, as we have detailed above,

and then, as if imprecating a curse upon his own eyes, he exclaimed in a paroxysm of mental agony, "Hateful, cruel sources of perception, do ye now refuse tears to the memory of my lamented girl." With expressions like these, he hastened to his navy, and entreated his servants to cast him into the sea; for the world, and all that it contained, had become odious to him *.

They set sail for Tyre, and for a time the breezes blew prosperously; but changing, they were driven considerably out of their course. Guided by the good Providence of God, they entered the port of Machilena †, where his daughter still abode. The pilot and the rest of the crew shouted loudly on their approach to land, and Apollonius sent to enquire the cause. "My lord," answered the pilot, "the people of Machilena are engaged in celebrating a birth-day." Apollonius groaned—"All can keep their birth-days

* The whole of the above is expressed by Shakspeare (or at least, by the writer of "*Pericles, Prince of Tyre*") in dumb show.

† *Mitylene* is evidently meant; both here, and in the former mention of *Machilenta*.

except me. But it is enough that I am miserable; I give my attendants ten pieces of gold, and let them enjoy the festival. And whosoever presumes to utter my name, or rejoice in my hearing, command that his legs be immediately broken *." The steward took the necessary sums, and having purchased supplies, returned to the ship. Now the bark which conveyed Apollonius being more honourable than the rest, the feast was celebrated there more sumptuously. It happened that Athanagoras, who was enamoured of the fair Tharsia, walked upon the sea-shore near the king's ship—"Friends," said he to those who accompanied him, "that vessel pleases me." The sailors, with which she was manned, hearing him applaud their vessel, invited him on board. He went accordingly; and laying down ten gold pieces upon the table, observed, "You have not invited me for nothing." They thanked him; and in answer to certain questions he had put, informed the prince that their lord was in great affliction,

* Another testimony of eastern origin.

and wished to die: they added, that he had lost a wife and daughter in a foreign country. "I will give you two pieces of gold," said Athanagoras to Ardalius, one of the servants, "if you will go and say to him, that the prince of this city desires a conference." "Two gold pieces," answered the person he spoke to, "will not repair my broken legs. I pray you, send another; for he has determined thus to punish any one who approaches him." "He made this law for you," returned the prince, "but not, I think, for me: I will descend myself; tell me his name." They told him; Apollonius. "Apollonius?" said he to himself; "so Tharsia calls her father."

He hastened into his presence, and beheld a forlorn and desolate person. His beard was plaited; and his head in the wildest disorder. In a low, subdued tone of voice, he said, "Hail, Apollonius." Apollonius, supposing it to be one of his own people, fixed on him a furious look. But seeing an honorable and handsome man, he leaped from his seat. "You are doubtless surprized," said the prince, "at my intrusion. I am called Atha-

nagoras, and am prince of this city. Observing your fleet riding at anchor from the shore, I was attracted by it; and amongst other things, being struck with the superior structure of this vessel, your sailors invited me on board. I inquired for their lord, and they answered that he was overwhelmed with grief. I have therefore ventured hither, in the hope of administering comfort to you, and drawing you once more into the light of joy. I pray God that it may prove so." Apollonius raised his head, " Whomsoever you are, go in peace. I am unworthy to appear at the banquet; and I do not desire to live." Perplexed, yet anxious to console the unhappy king, Athanagoras returned upon deck; and despatched a messenger to Leno, to require the immediate presence of Tharsia, whose musical skill and eloquence, he thought, could not but produce some effect. (78) She came, and received instructions from the prince. " If you succeed," said he, " in softening this royal person's affliction, I will present to you thirty gold sestertia, and as many of silver; moreover, for thirty days redeem you from the power of

Leno." (79) The girl accordingly prepared herself for the task. Approaching the mourner, "Heaven keep you," said she, in a low plaintive voice; "and make you happy." She then sang to an instrument, with such a sweet and ravishing melody, that Apollonius was enchanted. Her song * related to the fortunes she had experienced, and was to the following effect. That she fell into the hands of dis-

* In a rare Latin copy of this story, entitled "Narratio eorum quæ contigerunt Apollonio Tyrio. Ex Membranis vetustis. Anno M.D.XCV." the reading of these verses (else hardly distinguishable) is as follows:

"Per sordes gradior, sed sordium conscia non sum,
Sic rosa de spinis nescit violarier ullis.
Corripit et raptor gladii ferientis ab ictu:
Tradita Lenoni non sum violata pudore.
Vulnera cessassent animi, lacrymæque deessent,
Nulla etenim melior, si nossem certa parentes,
Unica regalis generis sum stirpe creata:
Ipsa jubente deo lætari credo aliquando.
Fige modo lacrymas, curam dissolve molestam,
Redde polo faciem, mentemque ad sydera tolle.
Nam deus et hominum plasmator, rector et auctor,
Non sinet has lacrymas casso finire labore."

I have collated this copy with the text from which the translation is made, but the material variations are inconsiderable. The Latin, however, is very much better.

honest people, who sought to traffic with her virtue. But that she passed innocent through all her trials. "Thus," continued she, "the rose is protected by its thorns. They who bore me off, beat down the sword of the smiter. I preserved my virtue, when attacked by the brutal Leno. The wounds of the mind linger, and tears fail. In me behold the only offspring of a royal house. Contain your tears, and limit your anxiety. Look up to heaven, and raise your thoughts above. The Creator and Supporter of mankind is God; nor will He permit the tears of his virtuous servants to be shed in vain." As she concluded, Apollonius fixed his eyes upon the girl, and groaned deeply. "Wretched man that I am," said he, "how long shall I struggle with my sorrows? But I am grateful for your attentions; and if again permitted to rejoice in the zenith of my power, your memory will support me. You say you are royally descended?—who are your parents? But begone; here are a hundred gold pieces; take them, and speak to me no more. I am consumed with new afflictions." The girl re-

ceived his donation, and would have left the ship; but Athanagoras stopped her. "Whither are you going?" said he; "you have as yet done no good: is your heart so pitiless, that you can suffer a man to destroy himself, without striving to prevent it?" "I have done every thing that I could," answered Tharsia: "he gave me a hundred gold pieces, and desired me to depart."

"I will give you two hundred pieces, if you will return the money to him, and say, 'My lord, I seek your safety, not your money.'"

Tharsia complied; and seating herself near to the king, said, "If you are determined to continue in the squalid state to which you have accustomed yourself, give me leave to reason with you. I will propose a question; if you can answer it I will depart; if not, I will return your present, and go."

"Keep what I have given; I will not deny your request. For though my evils admit of no cure, yet I determine to hearken to you. Put your question then, and depart."

"Hear me; there is a house in a certain part of the world which bounds and rebounds,

but it is closed against mankind. This house loudly echoes, but its inhabitant is ever silent; and both—the house and inhabitant—move forward together *. Now if you are a king, as you aver, you should be wiser than I am. Resolve the riddle."

"To prove to you that I am no impostor," said Apollonius, "I will reply. The house which bounds and rebounds, and echoes, is the wave; the mute inhabitant is a fish, which glides along with its residence †." Tharsia continued, "I am borne rapidly along by the tall daughter of the grove, which equally encloses an innumerable company. I glide over various paths, and leave no footstep ‡." "When I have answered your ques-

* In the Latin "*Narratio eorum quæ contigerunt Apollonio Tyrio*," this riddle is in Latin Hexameter verse.

"Est domus in terris quæ nobis clausa resultat
Ipsa domus resonat, tacitus sed non sonat hospes;
Ambo tamen currunt, hospes simul et domus una."

† This ingenious apologue, with the following, is omitted in the Drama of Skakspeare.

‡ "Longa feror velox formosæ filia silvæ,
Innumerâ pariter comitum stipante catervâ;
Curro per vias multas, vestigia nulla reliquo."

*

tions," said Apollonius, " I will shew you much that you know not. Yet I am astonished that one so young should be endowed with wit so keen and penetrating. The tree inclosing a host, and passing through various ways without a trace, is a ship."

" A person passes through circumferences and temples, without injury. There is a great heat in the centre which no one removes. The house is not uncovered, but it suits a naked inhabitant. If you would allay pain, you must enter into fire."

" I would enter then into a bath, where fire is introduced by means of round tables *. The covered house, suits a naked inhabitant; and he who is naked in this situation will perspire †."

* " Intrarem balneum ubi hincinde flammæ *per tabulas* surgunt."

† There is an obscurity here which I am afraid I have not removed. " Per rotas et ædes innoxius ille pertransit: Est calor in medio magnus quem nemo removit. Non est nuda domus: nudus sed convenit hospes. Si luctum poneres innocuus intraris in ignes." This mysterious affair is thus enunciated in the Latin " *Narratio.*" &c.

" Per *totas ædes* innoxius *introit ignis*,
Est calor in medio magnus, quem nemo removit;

When she had said these and similar things, the girl threw herself before Apollonius, and drawing aside his hands, embraced him. "Hear," said she, "the voice of your supplicant: regard a virgin's prayers. It is wicked in men of so much wisdom to destroy themselves. If you lament your lost wife, the mercy of God can restore her to you; if your deceased child, He can bestow another. You ought to live and be glad." Apollonius irritated at the girl's pertinacity, arose and pushed her from him with his foot. She fell, and cut her cheek, from which the blood copiously flowed. Terrified at the wound she had received, she burst into tears and exclaimed, "O thou eternal Architect of the heavens! look upon my afflictions. Born amid the waves and storms of the ocean, my mother perished in giving life to her daughter.

Non est nuda domus, nudus sed convenit hospes,
Si luctum *ponas*, insons *intrabis* in ignes."

To this Apollonius answers, "Intrarem balneum, ubi hincinde flammæ per tabulas surgunt, nuda domus in qua nihil intus est, nudus hospes convenit, nudus sudabit."—The reader must make what he can of it.

Denied rest even in the grave, she was deposited in a chest, with twenty gold sestertia, and thrown into the sea. But I, unhappy, was delivered by my remaining parent to Stranguilio and Dionysias, with the ornaments befitting a royal extract. I was by them devoted to death; but whilst I invoked the assistance of God, a number of pirates rushed in and the murderer fled. I was brought hither; and in his own good time God will restore me to my father Apollonius." (80) Here she concluded, and the royal mourner, struck with her relation, shouted with a loud voice, "Merciful God! thou who lookest over heaven and earth, and revealest that which is hidden, blessed be thy holy name." Saying this, he fell into the arms of his daughter. Tenderly he embraced her, and wept aloud for joy. "My best and only child," said he, "half of my own soul! I shall not die for thy loss. I have found thee, and I wish to live." Exalting his voice yet more, "Run hither, my servants, my friends! all of ye; my misery is at an end. I have found what I had lost; my child, my

only daughter." Hearing his exclamations, the attendants ran in, and with them the prince Athanagoras. They discovered the enraptured king weeping upon his daughter's neck. "See, see," said he, "this is she whom I lamented. Half of my soul! now will I live." Participating in their master's happiness they all wept.

Apollonius now divested himself of his mourning dress, and attired himself in regal habiliments. "Oh, my lord," said his followers, "how much your daughter resembles you. Were there no other guide, that would indicate her birth *." The delighted girl overwhelmed her recovered parent with kisses. "Blessed be God," cried she, "who has been so gracious to me, and given me to see, and live, and die with you." Then entering into a more detailed account of her adventures, she related what she endured from the wretched Leno, and how the Almighty had protected her.

* Yet these wise men did not perceive this striking resemblance *before!* The observation, however, is natural—at least to *courtiers.*

Athanagoras, fearing lest another might demand her in marriage, threw himself at the king's feet, and modestly intimating how instrumental he had been in promoting their happy re-union, besought him to bestow his child upon him. "I cannot deny you," returned Apollonius, "for you have alleviated her sorrows, and been the means of my present and future happiness. Take her. But deeply shall Leno feel my vengeance." Athanagoras immediately returned to the city, and convoked an assembly of the people. "Let not our city perish," said he, addressing them, "for the crimes of one impious wretch. I know that king Apollonius, the father of the beautiful Tharsia, has arrived. Behold where his navy rides. He threatens us with instant destruction, unless Leno, who would have prostituted his daughter, be given up to him." Scarcely had he spoken, when the whole population, men and women, hurried off to implore the king's clemency. Seizing the execrable Leno, they tied his hands to his back, and carried him along to the presence of offended majesty. Apollonius, clad in royal

robes, his hair shorn, and crowned, ascended the tribunal with his daughter. The citizens stood round, in expectation of his address. "Men of Machylena," said he, "to-day I have recovered my daughter, whom the villainous Leno would have corrupted. Neither pity, nor prayers, nor gold, could prevail with him to desist from his atrocious purposes. Do ye, therefore, avenge my daughter." The people, with one voice, answered, "Let Leno be burnt alive, and his wealth given to the lady." Instantly the wretch was brought forward and burnt. "I give you your liberty," said Tharsia, to the overseer, "because, by your kindness, and the kindness of the citizens, I remained unsullied. I also present to you two hundred gold sestertia." Turning to the other girls, whom Leno had purchased, she added, "Be free, and forget your past habits."

Apollonius, again addressing the people, returned them thanks for their compliance with his wishes, and bestowed on them a donation of five hundred weight of gold. Shouts and applauses followed; and they immedi

ately set about erecting a statue to their benefactor in the midst of the city. Upon the base was the following inscription.

TO APOLLONIUS, OF TYRE,
THE PRESERVER OF OUR STATE;
AND TO THE MOST HOLY THARSIA,
HIS VIRGIN DAUGHTER.

A few days after, the lady was espoused to Athanagoras, amid the universal joy of the city.

Intending to sail with his daughter and son-in-law, and followers, to his own country, by way of Tharsus, an angel admonished him in a dream to make for Ephesus (81), and there, entering the temple, relate in a loud voice, all the varied turns of fortune to which he had been subject from his earliest youth. Accordingly he sailed for Ephesus. Leaving his ship, he sought out the temple to which his long-lost wife had retired; and then, arrayed in all his regal ornaments, he entered with an honourable escort. The surrounding multi-

tude were much struck with the beauty and modesty of the mother, but they thought her appearance too mortified. Apollonius, however, knew her not; and bending with his son and daughter before the shrine *, as the angel had ordained, he commenced his history. "I was born," said he, "a king. I am of Tyre, and my name is Apollonius. I solved the riddle of the impious Antiochus, who sought to slay me as the detector of his wickedness. I fled, and by the kindness of king Altistrates, was espoused to his daughter. On the death of Antiochus, I hastened with my wife to ascend his throne; but she died on the passage. I deposited her in a chest, with twenty gold sestertia, and committed her to the waves. I placed my daughter under the care of those whose subsequent conduct was base and villainous; and I departed to the higher parts of Egypt. After fourteen years I returned to see my daughter. They

* The original says, "*misit se ad pedes ejus*," that is, at his wife's feet. But as we have no intimation that she had commenced divinity, the act seems incongruous. There is, however, a sad jumble of the tenets of Christianity and Polytheism.

told me she was dead ; and crediting it, I endured the deepest anguish of mind. But my child was at length restored to me." (82)

As he ended, the daughter of Altistrates sprung towards him, and would have clasped him in her arms. He repelled her with indignation, not supposing that it was his wife. "Oh, my lord!" cried she weeping, "better half of my soul! why do you use me thus ? I am thy wife, the daughter of king Altistrates ; and thou art of Tyre ; thou art Apollonius, my husband and lord. Thou wert the beloved one who instructed me. Thou wert the shipwrecked man whom I loved with pure and fond regard." Apollonius awakening at the mention of these well-known circumstances, recollected his long-lost lady. He fell upon her neck, and wept for joy. "Blessed be the most High, who hath restored me my wife and daughter." "But where," said she, "is our daughter?" Presenting Tharsia, he replied, "Behold her." They kissed each other tenderly; and the news of this happy meeting was soon noised abroad through the whole city. (83)

Apollonius again embarked for his own country. Arriving at Antioch, he was crowned, and then hastening to Tyre, he appointed Athanagoras and his daughter to the rule of this place. Afterwards assembling a large army, he sat down before Tharsus, and commanded Stranguilio and Dionysias to be seized and brought before him. Addressing the Tharsians, he enquired, "Are ye then become unmindful of my benefits?" "No, my lord," answered they, "we are ready to die for you. This statue bears record how you preserved us from death." "Citizens," returned Apollonius, "I entrusted my daughter to Stranguilio and his wife: they would not restore her." "Oh, my lord," cried the unhappy woman, "thou hast read her fate inscribed on the monument." The king directed his daughter to come forward; and Tharsia reproaching her, said, "Hail, woman! Tharsia greets thee; Tharsia returned from the grave." Dionysias trembled; and the citizens wondered and rejoiced. Tharsia then called the steward. "Theophilus, dost thou

know me? Answer distinctly, who employed thee to murder me?"

"My lady Dionysias."

The citizens, hearing this, dragged both the husband and wife out of the city and stoned them. They would have killed Theophilus also, but Tharsia interposing, freed him from death. "Unless he had given me time to pray," said she, "I should not now have been defending him."

Apollonius tarried here three months, and gave large gifts to the city. Thence, sailing to Pentapolis, the old king, Altistrates, received them with delight. He lived with his son and daughter, and grandchild, a whole year in happiness. After that, he died full of years, bequeathing the kingdom to his son and daughter.

As Apollonius walked one day upon the sea-shore, he recollected the kind-hearted fisherman who succoured him after his shipwreck, and he ordered him to be seized and brought to the palace. The poor fisherman, perceiving himself under the escort of a guard of soldiers, expected nothing less than death.

He was conducted into the presence of the king, who gave him to understand that he was Apollonius of Tyre. He then commanded his attendants to carry him two hundred sestertia; with men-servants and maid-servants. Nor did his kindness stop here—he respected and honored him as long as he lived. Elamitus, who declared to him the intentions of Antiochus, fell at his feet, and said, "My lord, remember thy servant Elamitus." Apollonius, extending his hand, raised him up, and enriched him. Soon after this, a son was born whom he appointed king in the room of his grandfather, Altistrates.

Apollonius lived with his wife eighty-four years; and ruled the kingdoms of Antioch and Tyre. He wrote two volumes of his adventures; one of which he laid up in the temple of the Ephesians; and the other in his own library. After death, he went into everlasting life. To which may God, of his infinite mercy, lead us all. (84)

TALE LXXIV.

OF A CELESTIAL COUNTRY.

GERVASE* relates that in the city of Edessa, in consequence of the presence of Christ's holy image, no heretic could reside: no pagan, —no worshipper of idols; no Jew. Neither could the barbarians invade that place; but if an hostile army appeared, any innocent child, standing before the gates of the city, read an epistle; and the same day on which the epistle was read, the barbarians were either appeased, or, becoming womanish, fled.

APPLICATION.

My beloved, that city is the city of the Apocalypse, namely, HEAVEN: or it may signify

* Gervase of Tilbury, (county of Essex,) a monkish historian. He flourished about the year 1200.

our body, in which if Christ dwelt—that is, if our soul be full of his love, nothing repugnant to him will inhabit it. The boy is a clear conscience, and the epistle is confession and repentance.

TALE LXXV.

OF THE DISCOMFITURE OF THE DEVIL.

THERE is in England, as Gervase tells us, on the borders of the episcopal see of Ely, a castle called CATHUBICA; a little below which, is a place distinguished by the appellation of Wandlesbury*, because, as they say, the Vandals, having laid waste the country, and cruelly slaughtered the Christians, here pitched their camp. (85) It was on the summit of a hill, on a round plain, and en-

* Near Cambridge.

compassed by trenches, to which but one entrance presented itself. Upon this plain, as it is commonly reported, on the authority of remote traditions, during the hush of night, while the moon shone, if any knight called aloud, he was immediately met by another, who started up from the opposite quarter, ready armed and mounted for combat. The encounter invariably ended in the overthrow of one party. This fact, related upon the faith of many to whom it was well known, I have myself heard, both from the inhabitants of the place and others *.

There was once in Great Britain, a knight, whose name was Albert, strong in arms, and adorned with every virtue. It was his fortune to enter the above-mentioned castle, where he was hospitably received. At night, after supper, as is usual in great families, during the winter, the household assembled round the hearth, and occupied the hour in relating divers tales †. At last, they discoursed of

* This exordium does not greatly favour Mr. Douce's hypothesis. See the Introduction.

† We have here an interesting picture of the olden times; and it is such pictures that give an invaluable character to these stories.

the wonderful occurrence, before alluded to; and our knight, not satisfied with the report, determined to prove the truth of what he had heard, before he implicitly trusted it. Accompanied, therefore, by a squire of noble blood, he hastened to the spot, armed in a coat of mail. He ascended the mount, and then dismissing his attendant, entered the plain. He shouted, and an antagonist, accoutred at all points, met him in an instant. What followed? Extending their shields, and directing their lances at each other, the steeds were driven to the attaint; and both the knights shaken by the career. Their lances brake, but from the slipperiness of the armour, the blow did not take effect*. Albert, however, so resolutely pressed his adversary, that he fell; and rising immediately, beheld Albert making a prize of his horse. On which, seizing the broken lance, he cast it in the manner of a missile weapon, and cruelly wounded Albert in the thigh. Our knight, overjoyed at his victory, either felt not the

* "Ictuque evanescenti per lubricum."

blow, or dissembled it; and his adversary suddenly disappeared. He, therefore, led away the captured horse, and consigned him to the charge of his squire. He was prodigiously large, light, and of a beautiful shape. When Albert returned, the household crowded around him; struck with the greatest wonder at the event, and rejoicing at the overthrow of the hostile knight, while they lauded the bravery of the magnanimous baron. When, however, he put off his cuishes, one of them was filled with clotted blood. The family were alarmed at the appearance of the wound; and the servants were aroused and despatched here and there. Such of them as had been asleep, admiration of the exploit now induced to watch. As a testimony of conquest, the horse, held by the bridle, was exposed to public inspection. His eyes sparkled like fire; and he arched his neck proudly; his hair was of a lustrous jet, and he bore a war-saddle on his back. The cock had already begun to crow, when the animal, foaming, curveting, snorting, and furiously striking the ground with his feet, broke the

bonds that held him, and escaped. He was immediately pursued, but disappeared in an instant. The knight retained a perpetual memento of that severe wound; for every year, upon the night of that encounter, it broke out afresh. Some time after, he crossed the seas, and fell, valiantly fighting against the pagans. (86)

APPLICATION.

My beloved, the knight is Christ; his antagonist is the devil, who is armed with pride; the castle is the world.

TALE LXXVI.

OF THE SUBVERSION OF TROY.

Ovid, speaking of the Trojan war, relates, that when Helen was carried off by Paris, it

was predicted that the city of Troy could not be captured without the death of Achilles. His mother, hearing this, placed him in the dress of a female, amongst the ladies of the court of a certain king. Ulixes *, suspecting the stratagem, loaded a ship with a variety of wares; and beside the trinkets of women, took with him a splendid suit of armour. Arriving at the castle in which Achilles dwelt, among the girls, he exposed his goods for sale. The disguised hero, delighted with the warlike implements upon which he gazed, seized a lance, and gallantly brandished it. The secret was thus manifested †, and Ulixes

* Meaning thereby ULYSSES.

† How far this stratagem would be successful is very doubtful; and probability is opposed to it. Habit is too mighty to be conquered in an instant; and man, who is the creature of habit, may as soon discard his nature, as the confirmed prejudices of youth. In fact, they become his nature; and Achilles, like Lucio, in "Love's Cure," delineated by Beaumont and Fletcher, under similar circumstances, would much more reasonably be expected to say:

"Go, fetch my work. This ruff was not well starched,
So tell the maid; 't has too much blue in it:
And look you, that the partridge and the pullen

conducted him to Troy. The Greeks prevailed; and after his decease, and the capture of the city, the hostages of the adverse side were set at liberty. (87)

APPLICATION.

My beloved, Paris represents the devil; Helen, the human soul, or all mankind. Troy is hell. Ulixes is Christ; and Achilles, the Holy Ghost. The arms signify the cross, keys, lance, crown, &c.

TALE LXXVII.

OF THE PUNISHMENT OF OFFENDERS.

There was an emperor whose porter was remarkably sagacious. He earnestly besought

Have clean meat and fresh water, or my mother
Is like to hear on't,"—

than suddenly to assume sword and spear, and change his *petticoat* for a *coat* of mail.

his master, that he might have the custody of a city for a single month, and receive, by way of tax, one penny from every crook-backed, one-eyed, scabby, leprous, or ruptured person. The emperor admitted his request, and confirmed the gift under his own seal. Accordingly, the porter was installed in his office; and as the people entered the city, he took note of their defects, and charged them a penny, in conformity with the grant. It happened that a hunch-backed fellow one day entered, and the porter made his demand. Hunch-back protested that he would pay nothing. The porter immediately laid hands upon him, and accidentally raising his cap, discovered that he was *one-eyed* also. He demanded two pennies forthwith. The other still more vehemently opposed, and would have fled; but the porter catching hold of his head, the cap came off, and disclosed a bald *scabby* surface. Whereupon he required three pennies. Hunch-back, very much enraged, persisted in his refusal, and began to struggle with the determined porter. This produced an exposure of his arms, by which it became

manifest that that he was *leprous*. The fourth penny was therefore laid claim to; and the scuffle continuing, revealed a *rupture*, which entitled him to a fifth. Thus, a fellow unjustly refusing to pay a rightful demand of *one* penny, was necessitated, much against his inclination, to pay *five* *.

APPLICATION.

My beloved, the emperor is Christ. The porter is any prelate, or discreet confessor; the city is the world. The diseased man is a sinner.

* This tale is in Alphonsus, and the *Cento Novelle Antiche*, Nov. 50.

TALE LXXVIII.

OF THE SOUL'S IMMORTALITY.

There was once discovered in a place higher than the walls of the city of Rome, an uncorrupted body, on which the following words were inscribed. "Pallas, the son of Evander, whom the lance of a crooked soldier slew, is interred here." A candle burned at his head, which neither water nor wind could extinguish, until air was admitted through a hole made with the point of a needle beneath the flame. The wound of which this person had died, was four feet and a half long. He was a giant, and having been killed after the overthrow of Troy, was buried here, where he had remained two thousand two hundred and forty years.

APPLICATION.

My beloved, the giant is Adam, who was formed free from all corruption. The wound of which he died, is transgression of the divine command. The burning candle is eternal punishment, extinguished by means of a needle, that is by the passion of Christ.

TALE LXXIX.

OF THE INVENTION OF VINEYARDS.

JOSEPHUS, in his work on "The Causes of Natural Things," says that Noah discovered a wild vine in a wood *, and because it was

* "Id est labruscam [vitem ;] à *labris terræ et viarum* dictam." *That* is, I suppose, the hedges and outskirts of woods. Strange etymology!

bitter, he took the blood of four animals, namely, of a lion, of a lamb, a pig, and a monkey. This mixture he united with earth, and made a kind of manure, which he deposited at the roots of the trees*. Thus the blood sweetened the fruit, with which he afterwards intoxicated himself, and lying naked, was derided by his younger son. Assembling his children, he declared to them by what means he had produced this effect. (88)

APPLICATION.

My beloved, the vine manured with the blood of animals, indicates its effects. The blood of the lion produces anger; that of the lamb, shame; of the pig, filthiness; of the monkey, idle curiosity, and foolish joy.

* Perhaps it was alluding to this fancy, that Webster, in his "*White Devil*," observes,

> "As in cold countries, *husbandmen plant vines*,
> And with *warm blood manure them*, even so," &c.

TALE LXXX.

OF THE SEDUCTIONS OF THE DEVIL.

It often happens that the devils transform themselves into angels of light, in order to foster in human hearts whatever is fiendish. In proof of which, a most remarkable instance is subjoined.

When Valentine filled the episcopal see of Arles *, there stood on the outskirts of the diocese, a castle, the lady of which invariably quitted church before the celebration of mass. This peculiarity gave her husband much uneasiness, and he determined to ascertain the reason of so singular a proceeding. On a certain day, the Gospel being ended, she was about to retire, when, after much violent struggling, she was forcibly detained by her

* A town in France.

husband and his attendants. The priest then continued the service, and at the instant that he proceeded to consecration, a diabolical spirit, raising himself up, flew away, carrying along with him a portion of the chapel. As for the lady, she was seen no more; and part of the very tower is yet standing, in testimony of the truth of the above relation. (89)

APPLICATION.

My beloved, the castle is the world; and the lord of it a discreet confessor.

TALE LXXXI.

OF GRATITUDE TO GOD.

In the kingdom of England, there was a little mountain, rising at the summit to the figure

of a man. Its sides were clothed with forests, in which knights, and other followers of the chase, were accustomed to hunt. But, in ascending the mountain, they suffered much from heat and thirst, and sought eagerly for relief. From the nature of the place, and the circumstances of their occupation, each ascended the hill alone; and each, as if addressing some other, would say, "I thirst." Immediately, beyond expectation, there started from the side, one with a cheerful countenance, and an out-stretched hand, bearing a large horn ornamented with gold and precious stones, such as we are still in the habit of using instead of a cup; and full of the most exquisite, but unknown, beverage. This he presented to the thirsty person; and no sooner had he drank, than the heat and lassitude abated. One would not then have thought that he had been engaged in labor, but that he was desirous of commencing an arduous employment. After the liquor had been taken, the attendant presented a clean napkin to wipe the mouth. His ministry completed, he disappeared, without awaiting

recompence, or permitting inquiry. He did this daily, and aged as he seemed to be, his pace was singularly rapid. At last, a certain knight went to these parts for the purpose of hunting; and a draught being demanded, and the horn brought, instead of restoring it to the industrious *skinker* as custom and urbanity required *, he retained it for his own use. But the knight's feudal lord, ascertaining the truth of this matter, condemned the plunderer; and presented the horn to Henry king of England *, lest he himself should be held a partaker of the crime. (90)

APPLICATION.

My beloved, the mountain is the kingdom of heaven; the forest is the world. The hunter is any worldly-minded man. The thirst and heat are divine love; the horn, mercy, which is filled at the fountain of benevolence. He who bore it is Christ; and the napkin is confession.

* See Shakspeare, *passim.*

† Henry I. according to Warton.

TALE LXXXII.

OF AVOIDING IMPRECATIONS.

Gervase of Tilbury (91) relates a very remarkable occurrence, but at the same time full of excellent caution and prudent exhortation.

During the reign of the Roman emperor Otto *, there was, in the bishoprick of Girona, in Catalonia, a very high mountain, whose ascent was extremely arduous, and, except in one place, inaccessible. On the summit was an unfathomable lake of black water. Here also stood, as it is reported, a palace of demons, with a large gate, continually closed; but the palace itself, as well as its inhabitants,

* i. e. Otho.

existed in invisibility. If any one cast a stone or other hard substance into this lake, the demons exhibited their anger by furious storms. In one part of the mountain was perpetual snow and ice, with abundance of crystal. At its foot flowed a river, whose sands were of gold; and the precious metal thus obtained, was denominated by the vulgar, its *cloak*. The mountain itself and the parts adjacent, furnished silver; and its unexhaustible fertility was not the least surprizing.

Not far from hence lived a certain farmer, who was much occupied with domestic matters, and troubled exceedingly by the incessant squalling of his little girl; insomuch, that at length wearied out by the torment, in a moment of fretfulness he wished his infant at the devil. This incautious desire was scarcely uttered, ere the girl was seized by an invisible hand, and carried off. Seven years afterwards, a person journeying at the foot of the mountain near the farmer's dwelling, distinguished a man hurrying along at a prodigious rate, and uttering the most

doleful complaints. He stopped to enquire the occasion; and was told, that for the space of seven years last passed, he had been committed to the custody of the demons upon that mountain, who daily made use of him as of a chariot, in consequence of an unwary exclamation to that effect. The traveller startled at an assertion so extraordinary, and a little incredulous, was informed that his neighbour had suffered in a similar degree; for that having hastily committed his daughter to their power, they had instantly borne her off. He added, that the demons, weary of instructing the girl, would willingly restore her, provided the father presented himself on the mountain and there received her.

The auditor thunder-struck at this communication, doubted whether he should conceal things so incredible, or relate them as he had heard. He determined, at last, to declare the girl's situation to her father; and hastening, accordingly, found him still bewailing the lengthened absence of his daughter. Ascertaining the cause, he went on to state what he had heard from the man whom the devils

used as a chariot: "Therefore," said he, "I recommend you, attesting the divine name, to demand of these devils the restitution of your daughter." Amazed at what was imparted to him, the father deliberated upon the best method of proceeding; and finally, pursued the counsel of the traveller. Ascending the mountain, he passed forward to the lake, and adjured the demons to restore the girl whom his folly had committed to them. Suddenly a violent blast swept by him, and a girl of lofty stature stood in his presence. Her eyes were wild and wandering, and her bones and sinews were scarcely covered with skin. Her horrible countenance discovered no sign of sensibility; and, ignorant of all language, she scarcely could be acknowledged for a human being. The father, wondering at her strange appearance, and doubtful whether she should be taken to his own home or not, posted to the bishop of Girona, and with a sorrowful aspect detailed what had befallen him; at the same time requesting his advice. The bishop, as a religious man, and one entrusted with a charge of so much importance, narrated every

circumstance respecting the girl to his diocese. He warned them against rashly committing their fortunes to the power of concealed demons; and shewed, that our adversary the devil, as a raging lion, goeth about seeking whom he may devour; that he will slay those who are given to him, and hold them in eternal bonds.

The man who was used by the devils as a chariot, a long time remained in this miserable situation. But his subsequent faith and discretion emancipated him. He stated that near the above-mentioned place there was an extensive subterranean palace; whose entrance was by a single gate, enveloped in the thickest darkness. Through this portal the devils, who had been on embassies to various parts of the world, returned; and communicated to their fellows what they had done. No one could tell of what the palace was constructed, save themselves, and those who passed under their yoke to eternal damnation. From all which, my beloved, we may gather the dangers we are exposed to, and how cautious we should be of invoking the devil to

our assistance, as well as of committing our family to his power. Let us guard our hearts, and beware that he catch not up the sinful soul, and plunge it into the lake of everlasting misery; where there is snow and ice unthawed —crystal, that reflects the awakened and agonized conscience, perpetually burning with immortal fire.

TALE LXXXIII.

OF EXTREME FEAR.

ALEXANDER had an only son, called Celestinus, whom he loved with the utmost tenderness. He desired to have him well instructed, and sending for a certain philosopher, said, "Sir, instruct my son, and I will bountifully remunerate you." The philosopher acquiesced, and took the boy home with him. He

diligently performed his duty; and it happened, that one day entering a meadow with his pupil they perceived a horse lying on the ground, grievously affected with the mange. Near the animal two sheep were tied together, which busily cropped the grass that grew in abundance around them. It so chanced that the sheep were on each side of the horse, and the cord with which they were bound passed over his back, and chafing the sores, galled him exceedingly. Disturbed by this circumstance, he got up; but the cord, then loaded with the weight of the sheep, afflicted him more and more; and filled with fury, he began to run off at a great speed, dragging along the unfortunate sheep. And in equal proportion to their resistance, was the augmentation of the horse's suffering. For the cord, having worn itself into a hollow, sunk, at every struggle, yet deeper into the wound.

Adjoining the meadow was the house of a miller; toward which the horse, impelled by the anguish of his wound, galloped; and entered, with the sheep hanging as we

have said. The house was then unoccupied; but there was a fire burning upon the hearth, and the quadruped, plunging and striking his hoofs, so scattered the fire, that the flame caught hold of the building, and reduced it to ashes, together with the horse and the sheep. "Young man," said the preceptor to his pupil, "you have perceived the beginning, the middle, and the completion of this incident: make me some correct verses upon it; and shew me wherefore the house was burnt. Unless you do this, I assure you, I will punish you severely." Celestinus, during the absence of his master, applied himself diligently to study, but he was unable to execute his task. This much troubled him; and the devil, ever on the alert, met him in the likeness of a man, and said, "My son, what has made you so sorrowful?"

Celest. "Never mind; it is no use telling you."

Devil. "You know not that; tell me, and I will help you."

Celest. "I am charged, under a heavy punishment, to make some verses about a scabby horse and two sheep; and I don't know how."

Devil. "Young man, I am the devil in a human form; and the best poet going; care nothing about your master, but promise to serve me faithfully, and I will compose such delectable verses for you that they shall excel those of your pedagogue himself."

Celestinus, tempted by this insidious proposal, gave his word to serve him faithfully if he fulfilled his engagement. The devil then produced the following verses.

Bound by a thong, that passed along
A horse's mangy hide;
Two sheep there lay, as I you say*,
One upon either side.

The steed uprose, and upward goes
Each sheep with dangling breech;
Borne by the horse's rapid course,
The miller's hut they reach.

* i. e. *As I tell you*; or, *say to you*.

" He said, 'Madam, have good day!
Sekerly, *as I you say*.' "

Romance of Sir Isumbras.

Scattering the fire, with reckless ire,
The rafters caught the flame;
And bleating breed, and scabby steed
Were roasted in the same.

Now had that wight, that miller hight,
Vouchsafed his house to keep;
Ere he returned, it had not burned,
Nor burned his horse and sheep *.

The boy, made happy by the present, returned home.

Master. My child, have you stolen your verses, or made them?

Celest. I made them, Sir.

He then read what we have given above; and the master, struck with the greatest astonishment at their uncommon beauty, exclaimed, " My dear boy, tell me if any one made these verses for you?"

* As these are probably the only verses on record of the devil's composition, (at least, so well authenticated,) I cannot do less than transcribe them for the edification of the curious.

" Nexus ovem binam, per spinam traxit equinam;
Læsus surgit equus, pendet utrumque pecus.
Ad molendinum, pondus portabat equinum,
Dispergendo focum, se cremat atque locum.
Custodes aberant singula damna ferant."

Celest. No, sir; no one did.

Master. Unless you tell me the truth, I will flog you till the blood run.

The lad, fearful of what might follow, declared all that occurred, and how he had bound himself to the devil. The preceptor, grieved at the communication, induced the youth to confess himself, and renounce this fearful confederacy. When this was done he became a holy man; and after a well-spent life, gave up his soul to God.

APPLICATION.

My beloved, the king is Christ; the philosopher, any prelate; the mangy horse, a sinner covered with sins. The two sheep are two preachers bound by the cord of charity; the miller's house is the world; and, the fire, detraction.

TALE LXXXIV.

OF THE PERVERSITY OF THE WORLD.

We read in a certain book of a conversation between Jesus Christ and St. Peter. "I saw," said the latter, "five men whom I thought madmen. The first eat the sand of the sea so greedily, that it slipt through his jaws on either side of the mouth. Another I observed standing upon a pit full of sulphur and pitch, of which the smell was intolerable; yet he strove earnestly to inhale it. The third lay upon a burning furnace, whose heat was not enough: he endeavoured to catch the sparks emitted from the furnace that he might eat them. A fourth sat upon the pinnacle of the temple in order to catch the wind. For this purpose he held his mouth open. The fifth, devoured

whatsoever of his own members he could get into his mouth, and laughed incessantly at every other. Many beheld these five men; and much wondered why they did these things."

APPLICATION.

My beloved, the first of these men represents the covetous; the second, the gluttonous and luxurious; the third, the rich and honourable; the fourth, the hypocrites; and the fifth, are the calumniators of the good.

TALE LXXXV.

OF THE SAME SUBJECT.

We read in the Lives of the Fathers, that an angel shewed to a certain holy man, three

men labouring under a triple fatuity. The first made a fagot of wood, and because it was too heavy for him to carry he added to it more wood, hoping by such means to make it light. The second, drew water with great labour from a very deep well with a sieve, which he incessantly filled. The third, carried a beam in his chariot; and wishing to enter his house, the gate was so narrow and low that it would not admit him. Whereupon he violently whipped his horse until they both fell together into a deep well. Having shewn this to the holy man, the angel said, "What think you of these three men?" "That they are three fools," answered he. "Understand, however," returned the angel, "that they represent the sinners of this world. The first describes that kind of men who from day to day add new sins to the old, because they cannot bear the weight of those which they already have. The second man represents those who do good, but do it sinfully, and therefore it is of no benefit. And the third person, is he who would enter the kingdom of heaven with all his worldly vanities; but is cast down into hell.

TALE LXXXVI.

OF THE GAME OF SCHACI (92).

SCHACARIUM * has sixty-four points, divided by eight, as husband and wife, bridegroom and bride, clergy and lay, rich and poor. Six persons may play at this game. The first is ROCHUS (93), and it is of two kinds, white and black. The white is placed on the right hand, and the black upon the left. The reason of which is, that when all the SCHACI are fixed in their places, the noble, as well as the vulgar pieces, have certain goals towards which they must proceed. The ROCHI alone, when they are inclosed, have no power of proceeding, unless a way shall be cleared for them either by the higher or lower men. The

* *Schacarium* is the table or board on which the game is played, being distinguished by alternate black and white squares.

player moves directly across, and never to the corners, whether in going or returning; and if he move laterally from the other side, and take some piece, he becomes a thief.

The second piece is ALPHINUS (94), which passes over three points. For in its proper place, that which is black is fixed to the right of the king, with the white on his left; and they are not called white and black with respect to their colour, but to their situation. Because the black piece proceeding toward the right, that is, into the black and void space, is stationed before the HUSBANDMAN. But the left, by its own power, moves two points, the one towards the white space on the right; and the other, towards the white and void space on the left. Thus also of the third piece to the third square, by preserving its proper situation on the board; so that if it be black, *to* black, and the contrary—proceeding in an angular direction.

The third kind is of knights, of whom the right is white, and the left black. The white has three moves; one towards the right in the black place before the HUSBANDMAN; the

other in the black and void space before the Wool-carber; the third, towards the left, in the place of a Merchant. When this piece is fixed near the king, it may move six squares, and when in the middle, eight. It is the same with the left. When the black is opposite to the king, and the white also opposite, they move together; one is placed before the queen, as the left; the other, before the king, as the right.

The fourth kind is of the inferior pieces which have one and the same move. For from the square on which they are placed they may proceed to the third, and there, as in security, remain in the king's move. But when they go out of the king's move, they are content with one square, and proceed in a direct line. Yet they never return in this manner, but secure the best situations they can. If they should be assisted by the knights, and other noble pieces, and come in the places of the higher, they acquire a greater power through favour of the queen. But it should be observed, that if the inferior pieces, going on the right, find any noble or vulgar adver-

sary, and this in an angle, they may take or kill him on the right or the left; but the inferior piece never moves out of the strait line, to the right or left, unless he has obtained power of the queen *.

The fifth piece in the play of the SCHACI is called the queen. Her move is from white to black, and she is placed near the king: if she quit his side, she is captured. When she has moved from the black square in which she was first placed, she can go only from square to square, and this angularly, whether she go forward or return; whether she take, or is taken. But if it be asked why the queen is exposed to war, when the condition of a female is frail and unwarlike; we reply, when husbands go out to battle, it is customary for their women and

* I have thought it useless to translate the very strained application of this game, introduced between each description, but the following illustration perhaps ought not to be discarded. "Virgil, descended from a low Longobard, [i. e. German] family, but a native of Mantua, was most renowned for his wisdom, and the excellence of his poetical talent. When somebody accused him of inserting certain of Homer's verses in his work, he answered, "That they were strong men who could brandish the club of Hercules."

wives, and the rest of their family, to live in the camp. And though they do not use a bow, and encumber men more by their whims than they destroy by their valour, yet the queen is intended for the king's help. Therefore, that she may evince her affection, she accompanies him to battle. (95)

The sixth kind of pieces used in this game are the kings. The king shews above all the rest what is the nature of motion and progression. For since he may reside in the fourth square with the white, though he himself be black, he hath the knight Alphinus on the right hand in a white space, but a Rochus in the black. In the left he holds opposite places. But though the king has more power and dignity than all the other pieces, it does not become him to move far from his throne; and, therefore, he begins his move from his own white square, like the Rochi, from right and left. Yet he cannot be placed on the left in the black space, near the situation of the Rochus on the white; but he may go into the white space near the aforesaid Rochus in the corner square, where the guards of the city

are fixed; and there he hath in such move the nature of the knight. But he takes these two moves in place of the queen *.

TALE LXXXVII.

OF HEARING GOOD COUNSEL.

An archer, catching a little bird called a nightingale, was about to put her to death. But being gifted with language, she said to him, "What will it advantage you to kill me? I cannot satisfy your appetite. Let me go and I will give you three rules, from which you will derive great benefit, if you follow them accurately." Astonished at hearing the bird speak, he promised her liberty on the conditions she had stated. "Hear, then," said she,

* I cannot hope that I have translated this account of an obscure game quite intelligibly; but I was unwilling to omit it.

"never attempt impossibilities: secondly, do not lament an irrecoverable loss: thirdly, do not credit things that are incredible. If you keep these three maxims with wisdom, they will infinitely profit you." The man, faithful to his promise, let the bird escape. Winging her flight through the air, she commenced a most exquisite song; and having finished, said to the archer, "Thou art a silly fellow, and hast to-day lost a great treasure. There is in my bowels a pearl bigger than the egg of an ostrich." Full of vexation at her escape, he immediately spread his nets and endeavoured to take her a second time; but she eluded his arts. "Come into my house, sweet bird!" said he, "and I will shew thee every kindness. I will feed thee with my own hands, and permit thee to fly abroad at pleasure." The nightingale answered, "Now I am certain thou art a fool, and payest no regard to the counsel I gave thee; 'Regret not what is irrecoverable.' Thou canst not take me again, yet thou hast spread thy snares for that purpose. Moreover, thou believest that my bowels contain a pearl larger than the egg of an ostrich, when I my-

self am nothing near the size! Thou art a fool; and a fool thou wilt always remain." With this consolatory assurance she flew away. The man returned sorrowfully to his own house, but never again obtained a sight of the nightingale. (96)

APPLICATION.

My beloved, the archer is any Christian: the nightingale is Christ; and man attempts to kill him as often as he sins.

TALE LXXXVIII.

OF ETERNAL CONDEMNATION.

Barlaam says, that a sinner is like a man, who being afraid of a unicorn, stepped back-

ward into a deep pit. But when he had fallen he laid hold of the branch of a tree, and drew himself up. Looking below, he espied at the foot of the tree by which he had ascended a very black well, and a horrible dragon encompassing it. The dragon appeared to expect his fall with extended jaws. Now the tree stood as between two walls, of which one was white and the other black, and was incessantly gnawed at the roots by the dragon, who hoped to overthrow it. There were also four white vipers at its foot, which filled the whole pit with their pestilential breath. Lifting up his eyes, the man beheld honey dropping from a bough of the tree; and wholly forgetful of his danger, he gave himself up to the fatal sweetness. A friend passing by with a ladder, would have raised him entirely out, but overcome by the allurement, he clung to the tree, which fell, and cast him into the jaws of the dragon. The monster immediately descending in the lowest pit, there devoured him. He thus died a miserable death. (97)

APPLICATION.

My beloved, man is that sinner; and the unicorn is death. The pit is the world; the tree is life, on either side of which stands a wall. The post which the vipers occupied is the human frame; the dragon is the devil, and the lower pit is hell. The honied bough is the pleasures of sin; the friend, any Christian preacher; and the ladder is penitence.

TALE LXXXIX.

OF MANNER OF LIFE.

Trogus Pompeius (98) relates of Ligurius, a noble knight, that he induced the inhabitants of the state to make oath, that they would faithfully preserve certain just and wholesome,

though rather severe laws, until he returned with an answer from the oracle of Apollo, whom he feigned to have made them. He then went to Crete, and there abode in voluntary exile. But when he was dead the citizens brought back his bones, imagining that they were then freed from the obligation of their oath. These laws were twelve in number. The first, insisted on obedience to their princes ; and enjoined princes to watch over the well-being of their subjects, and to repress injustice. The second law commanded economy ; and considered war better provided for by sobriety than drunkenness. The third law, ordained rewards to be proportioned to merit. The fourth, divided the administration of government ; empowering kings to make war, magistrates to give judgment, and the senate to try offenders. It also conferred upon the people permission to elect their rulers. The sixth law, apportioned lands, and settled disputed claims respecting patrimony, so that no one could become more powerful than another. The seventh, enjoined all feasts to be held in public, lest one person should be

the cause of luxury to another. The eighth, that young men should have but one habit during the year; the ninth, that poor lads should be employed in the fields, and not in the forum, by which their first years should be spent in hard labour, not in idleness. The tenth law exacted that virgins be married without dowry; the eleventh, that wives be not elected for money; and the twelfth, that the greatest honour should not be assigned to the greatest wealth, but to priority in years. And whatever law Ligurius established, he was himself the first to observe beyond all others.

APPLICATION.

My beloved, the knight is Christ; and the laws, those moral ordinances which he established.

TALE LXXXIX.

OF REPENTANCE.

A CERTAIN gambler met St. Bernard on horseback. "Father," said he, "I will play with you, and stake my soul against your horse." Immediately St. Bernard dismounted, and said, "If you throw more points, than I, you shall have my horse; but if not, I will take possession of your soul." The gambler acceded; and taking up the dice threw eight points. Thinking himself sure of the victory, he laid hold of the bridle of St. Bernard's steed. "My son," said the holy man, "there are more points than that in three dice." Accordingly he threw eighteen points; ten more than the gambler; who forthwith put himself under the guidance of the saint. After

a life of great sanctity, he came to a happy end, and passed into the joy of his Lord *. (99)

APPLICATION.

My beloved, the gambler is any worldly-minded man, and Bernard is a discreet confessor. His horse typifies his heart; and the three dice are the Holy Trinity.

TALE XC.

OF TOO MUCH LOVE OF THE FORCE OF TRUTH.

Petrus Alphonsus (100) relates a story of two knights, of whom one dwelt in Egypt and the other in Baldac †. Messengers often

* From Caxton's Golden Legend. See the Note.

† Bagdat.

passed between them; and whatever there was curious in the land of Egypt, the knight of that country sent to his friend; and he in like manner, sent back an equivalent. Thus much kindness was manifested on both sides; nor had any one even observed a contrary feeling.

As the knight of Baldac once lay upon his bed he held the following soliloquy. "My correspondent in Egypt has discovered much friendship for me; but I have never yet seen him: I will go and pay him a visit." Accordingly he hired a ship and went into Egypt; and his friend, hearing of his arrival, met him by the way, and received him with much pleasure. Now the knight had a very beautiful girl in his house, with whom the knight of Baldac was so smitten, that he fell sick and pined away. "My friend," said the other, "what is the matter with you?" "My heart," returned his comrade, "has fixed itself upon one of your female domestics, and unless I may espouse her I shall die." Upon this, all the household, save the individual in question, were summoned before him; and having surveyed them, he exclaimed, "I care little or

nothing for these. But there is one other whom I have not seen; and her I love as my own soul." At last this girl was shewn to him. He protested that it was to her alone that he must owe his life. "Sir," said his friend, "I brought this girl up with the intention of making her my wife; and I shall obtain much wealth with her. Nevertheless, that I may preserve a friend's life, I give her to you with all the riches which should have fallen to my share." The sick knight, overjoyed at his good fortune, received the lady and the money, and returned with her to Baldac.

After a while, the knight of Egypt became so extremely indigent, that he possessed no habitation. "I had better," thought he, "go to my friend of Baldac; to him whom I enriched, and inform him of my wants." He did so; and reached Baldac a while after sunset. "It is night," said he to himself, "if I go now to my friend's house, he will not know me, for I am so poorly dressed; I who once used to have a large household about me, am now desolate and destitute. To night, therefore, I will rest; and on the

morrow will go to his mansion." Happening to look toward a burial-ground, he observed the gates of a church thrown open, and here he determined to remain for the night. But while he was endeavouring to compose himself to sleep in a court of that place, there entered two men who engaged in battle; and one was slain. The murderer instantly fled to the burial-ground, and escaped on the other side. By and by an extraordinary clamour penetrated through the whole city, "Where is the murderer? Where is the traitor?" was the general cry. "I am he," said our knight, "take me to crucifixion." They laid hands on him and led him away to prison. Early the next morning the city bell rang, and the judge sentenced him to be crucified. Amongst those who followed to witness his execution, was the knight whom he had befriended; and the former, seeing him led toward the cross, was struck with the resemblance to his old acquaintance, "What," cried he, "shall he be crucified, and I alive?" Shouting, therefore, with a loud voice, he said, "My friends! destroy not an innocent man. I am the mur-

derer, and not he." Satisfied with his declaration, they immediately seized him and brought both to the cross. As they were on the point of undergoing the awarded punishment, the real murderer, who happened to be present, thought thus, " I will not permit innocent blood to be shed: the vengeance of God will sooner or later overtake me, and it is better to suffer a short pain in this world, than subject myself to everlasting torments in the next." Then lifting up his voice, " My friends! for God's sake slay not the guiltless. The dead man was killed without premeditation, and without the knowledge of any one. I only am the murderer; let these men go." The crowd, hearing what he said, instantly apprehended, and brought him with no little amazement to the judge. The judge, seeing the reputed criminals along with them, asked with surprise, why they had returned. They related what had occurred; and the judge, addressing the first knight, said, " Friend, why did you confess yourself the murderer?" " My lord," answered he, " I will tell you without deceit. In my own land I was rich; and

every thing that I desired I had. But I lost all this; and possessing neither house nor home, I was ashamed; and sought in this confession to obtain a remedy. I am willing to die; and for heaven's love command me to be put to death," The judge then turning to the knight of Baldac, "And you, my friend! why did you avow yourself the murderer?" "My lord," replied he, "this knight bestowed upon me a wife, whom he had previously educated for himself, with an infinite store of wealth. When, therefore, I perceived my old and valued friend reduced to such an extremity, and saw him led rudely to the cross, I proclaimed myself the murderer. For his love I would willingly perish." "Now then," said the judge to the real homicide, "what have you to say for yourself!" "I will tell you the truth," answered he: "It would have been a heavy crime indeed had I permitted two innocent men to perish by my fault, and I should have deserved the punishment I might hereafter have been doomed to." "Well," returned the judge, "since you have declared the truth, and saved the lives of the

innocent, study to amend your future life; for this time I pardon you—go in peace."

The people unanimously applauded the decision of the judge, in acquitting the guilty person, whose magnanimity had rescued two innocent persons from death.

APPLICATION.

My beloved, the emperor is God *; the two knights, Christ and our first parent †; the beautiful girl is the soul. The dead man is the spirit destroyed by the flesh.

* There is no EMPEROR in the story; but that is of little consequence. The reader must *suppose* one. Long use had so habituated the author or authors of the "Gesta Romanorum," to the anomalous introduction of an emperor, that the omission must have been held a flagrant breach of court etiquette.

† In *agro Damasceno* plasmatus est," in the original.

TALE XCI.

OF MENTAL CONSTANCY.

In the reign of a certain king of England, there were two knights, one of whom was called Guido, and the other Tyrius. The former engaged in many wars, and always triumphed. He was enamoured of a beautiful girl of noble family, but whom he could not prevail upon to marry, until he had encountered many enemies for her sake. At last, at the conclusion of a particular exploit, he gained her consent, and married her with great splendour. On the third night succeeding their nuptials, about cock-crowing, he arose from his bed to look upon the sky; and amongst the most lustrous stars, he clearly distinguished our Lord Jesus Christ, who said, "Guido, Guido! you have fought

much and valiantly for the love of a woman; it is now time that you should encounter my enemies with equal resolution." Having so said, our Lord vanished. Guido, therefore, perceiving that it was his pleasure to send him to the Holy Land, to avenge him upon the infidels, returned to his wife. "I go to the Holy Land; should Providence bless us with a child, attend carefully to its education until my return." The lady, startled at these words, sprung up from the bed, as one distracted, and catching a dagger, which was placed at the head of the couch, cried out, "Oh, my lord, I have always loved you, and looked forward with anxiety to our marriage, even when you were in battle, and spreading your fame over all the world. And will you now leave me? First will I stab myself with this dagger." Guido arose, and took away the weapon. "My beloved," said he, "your words alarm me. I have vowed to God, that I will visit the Holy Land. The best opportunity is the present, before old age come upon me. Be not disturbed; I will soon return." Somewhat comforted with this assur-

ance, she presented to him a ring. "Take this ring, and as often as you look upon it in your pilgrimage, think of me. I will await, with patience, your return." The knight bade her farewell, and departed in company with Tyrius. As for the lady, she gave herself up to her sorrows for many days, and would not be consoled. In due time, she brought forth a son of extreme beauty, and tenderly watched over his infant years.

Guido and Tyrius, in the meanwhile, passed through many countries; and heard at last that the kingdom of Dacia* had been subdued by the infidels. "My friend," said Guido, to his associate, "do you enter this kingdom; and since the king of it is a Christian, assist him with all your power. I will proceed to the Holy Land; and when I have combated against the foes of Christ, I will return to you, and we will joyfully retrace our steps to England." "Whatever pleases you," replied his friend, "shall please me. I will enter this kingdom; and if you live, come to

* A country of Scythia beyond Hungary; divided into Transylvania, Walachia, and Moldavia.

me. We will return together to our own country." Guido promised; and exchanging kisses, they separated with much regret. The one proceeded to the Holy Land, and the other to Dacia. Guido fought many battles against the Saracens, and was victorious in all; so that his fame flew to the ends of the earth. Tyrius, in like manner, proved fortunate in war, and drove the infidels from the Dacian territory. The king loved and honored him above all others; and conferred on him great riches. But there was at that time, a savage nobleman, called Plebeus, in whose heart the prosperity of Tyrius, excited an inordinate degree of hate and envy. He accused him to the king, of treason; and malevolently insinuated, that he designed to make himself master of the kingdom. The king credited the assertion, and ungratefully robbed him of all the honors which his bounty had conferred. Tyrius, therefore, was reduced to extreme want, and had scarcely the common sustenance of life. Thus desolate, he gave free course to his griefs; and exclaimed in great tribulation, " Wretch that I am! what

shall become of me?" While he was thus afflicted, Guido, journeying alone, in the habit of a pilgrim, met him by the way, and knew him, but was not recognized by his friend. He, however, presently remembered Tyrius, and retaining his disguise, approached him, and said, "My friend! from whence are you?" "From foreign parts," answered Tyrius, "but I have now been many years in this country. I had once a companion in arms, who proceeded to the Holy Land, but if he be alive or dead, I know not; nor what have been his fortunes." "For the love of thy companion, then," said Guido, "suffer me to rest my head upon your lap, and sleep a little, for I am very weary." He assented, and Guido fell asleep.

Now, while he slept, his mouth stood open; and as Tyrius looked, he discovered a white weasel pass out of it, and run toward a neighbouring mountain, which it entered. After remaining there a short space, it returned, and again ran down the sleeper's throat. Guido straitway awoke, and said, "My friend, I have had a wonderful dream! I thought a weasel went out of my mouth, and entered

yon mountain, and after that returned." "Sir," answered Tyrius, "what you have seen in a dream, I beheld with my own eyes. But what that weasel did in the mountain, I am altogether ignorant." "Let us go and look," observed the other, "perhaps we may find something useful." Accordingly they entered the place which the weasel had been seen to enter, and found there a dead dragon, filled with gold. There was a sword also, of peculiar polish, and inscribed as follows. "By means of this sword, Guido shall overcome the adversary of Tyrius." Rejoiced at the discovery, the disguised pilgrim said, "My friend, the treasure is thine, but the sword I will take into my own possession." "My lord," he answered, "I do not deserve so much gold; why should you bestow it upon me?" "Raise your eyes," said Guido, "I am your friend!" Hearing this, he looked at him more narrowly; and when he recollected his heroic associate, he fell upon the earth for joy, and wept exceedingly. "It is enough; I have lived enough, now that I have seen you." "Rise," returned

Guido, " rise quickly, you ought to rejoice rather than weep at my coming. I will combat your enemy, and we will proceed honorably to England. But tell no one who I am." Tyrius arose, fell upon his neck, and kissed him. He then collected the gold, and hastened to his home; but Guido knocked at the gate of the king's palace. The porter enquired the cause, and he informed him that he was a pilgrim newly arrived from the Holy Land. He was immediately admitted, and presented to the king, at whose side sat the invidious nobleman who had deprived Tyrius of his honors and wealth. " Is the Holy Land at peace?" enquired the monarch. " Peace is now firmly established," replied Guido, " and many have been converted to Christianity."

King. Did you see an English knight there, called Guido, who has fought so many battles?

Guido. I have seen him often, my lord, and have eaten with him.

King. Is any mention made of the Christian kings?

Guido. Yes, my lord; and of you also. It

is said, that the Saracens and other infidels had taken possession of your kingdom, and that from their thraldom you were delivered by the valour of a noble knight, named Tyrius, afterwards promoted to great honor and riches. It is likewise said, that you unjustly deprived this same Tyrius of what you had conferred, at the malevolent instigation of a knight, called Plebeus.

Plebeus. False pilgrim! since thou presumest to utter these lies, hast thou courage enough to defend them? If so, I offer thee battle. That very Tyrius would have dethroned the king. He was a traitor, and therefore lost his honors.

Guido, to the king. My lord, since he has been pleased to say that I am a false pilgrim, and that Tyrius is a traitor, I demand the combat. I will prove upon his body that he lies.

King. I am well pleased with your determination: nay, I entreat you not to desist.

Guido. Furnish me with arms, then, my lord.

King. Whatever you want, shall be got ready for you.

The king then appointed a day of battle; and fearing lest the pilgrim, Guido, should in the meantime fall by treachery, he called to him his daughter, a virgin, and said, "As you love the life of that pilgrim, watch over him, and let him want for nothing." In compliance, therefore, with her father's wish, she brought him into her own chamber, bathed him *, and supplied him with every requisite. On the day of battle, Plebeus armed himself, and standing at the gate, exclaimed, "Where is that false pilgrim? why does he tarry?" Guido, hearing what was said, put on his armour, and hastened to the lists. They fought so fiercely, that Plebeus would have died,

* "This was a common practice in the times of chivalry, and many examples of it may be found in ancient romances. The ladies not only assisted in bathing the knights, after the fatigues of battle, but administered proper medicines to heal their wounds. Similar instances occur in the writings of Homer. In the Odyssey, Polycaste, one of the daughters of Nestor, bathes Telemachus; and it appears that Helen herself had performed the like office for Ulysses."—DOUCE. *Illust. of Shakspeare,* Vol. II. p. 401.

had he not drank. Addressing his antagonist, he said, "Good pilgrim, if thou wilt courteously permit me to slake my thirst, I will do the like for thee, shouldst thou need it." "I consent," answered Guido, "go and drink." Having quenched his thirst, they continued the battle, with redoubled animosity. By and by, however, Guido himself thirsted, and required the same courtesy, to be shewn him, as he had exhibited. "I vow to heaven," answered his enemy, "that you shall taste nothing, except by the strong hand." At this ungrateful return, Guido defending himself as well as he could, approached the water, leaped in, and drank as much as he wished. Then springing out, he rushed upon the treacherous Plebeus, like a raging lion; who, at last, sought refuge in flight. The king, observing what passed, caused them to be separated, and to rest for that night, that in the morning they might be ready to renew the contest. The pilgrim then re-entered his chamber; and received from the king's daughter, all the kindness it was in her power to display. She bound up his wounds, prepared supper, and placed

him upon a strong wooden pallet. Wearied with the exertions of the day, he fell asleep.

Now Plebeus had seven sons, all strong men. He sent for them, and spoke thus. "My dear children, I give you to understand, that unless this pilgrim be destroyed to-night, I may reckon myself among the dead to-morrow. I never looked upon a braver man." "My dear father," said one, "we will presently get rid of him." About midnight, therefore, they entered the girl's chamber, where the pilgrim slept; and beneath which the sea flowed. They said to one another, "If we destroy him in bed, we are no better than dead men: let us toss him, bed and all, into the sea. It will be thought that he has fled." This scheme was approved; and accordingly they took up the sleeping warrior, and hurled him into the waves *. He slept on, however, without perceiving what had happened. The same night, a fisherman following his occupation, heard the fall of the bed, and by the

* This accident might have furnished Lord Byron with the mysterious disappearance of Sir Ezzelin, in his "Lara." But I should scarcely think it.

light of the moon, saw him floating upon the water. Much surprised, he called out, "In the name of God, who are you? Speak, that I may render assistance, before the waves swallow you up." Guido, awoke by the clamour, arose, and perceiving the sky and stars above, and the ocean beneath, wondered where he was, "Good friend," said he to the fisherman, "assist me and I will amply reward you. I am the pilgrim who fought in the lists; but how I got hither, I have no conception." The man, hearing this, took him into his vessel, and conveyed him to his house, where he rested till the morning.

The sons of Plebeus, in the mean while, related what they thought the end of the pilgrim, and bade their parent discard his fear. The latter, much exhilarated, arose, and armed himself; and going to the gate of the palace, called out, "Bring forth that pilgrim, that I may complete my revenge." The king commanded his daughter to awake, and prepare him for battle. Accordingly she went into his room, but he was not to be found. She wept bitterly, exclaiming, that some one had

conveyed away her treasure; and the surprise occasioned by the intelligence, was not less, when it became known that his bed was also missing. Some said that he had fled: others, that he was murdered. Plebeus, however, continued his clamour at the gate. "Bring out your pilgrim; to-day I will present his head to the king." Now while all was bustle and enquiry in the palace, the fisherman made his way to the royal seat, and said, "Grieve not, my lord, for the loss of the pilgrim. Fishing last night in the sea, I observed him floating upon a bed. I took him on board my vessel, and he is now asleep at my house." This news greatly cheered the king, and he immediately sent to him to prepare for a renewal of the contest. But Plebeus terrified, and apprehensive of the consequence, besought a truce. This was denied, even for a single hour. Both, therefore, re-entered the lists, and each struck twice; but at the third blow Guido cut off his opponent's arm, and afterwards his head. He presented it to the king, who evinced himself well satisfied with the event; and hearing that the sons of

Plebeus were instruments in the meditated treachery, he caused them to be crucified. The pilgrim was loaded with honours, and offered immense wealth, which he resolutely declined. Through him Tyrius was re-instated in his former dignity, and recompensed for his past suffering. He then bade the king farewell. "Good friend," returned the monarch, "for the love of heaven, leave me not ignorant of your name." "My Lord," answered he, "I am that Guido, of whom you have often heard." Overjoyed at this happy discovery, the king fell upon his neck, and promised him a large part of his dominions if he would remain. But he could not prevail; and the warrior, after returning his friendly salutation, departed.

Guido embarked for England, and hastened to his own castle. He found a great number of paupers standing about his gate; and amongst them, habited as a pilgrim, sat the countess his wife. Every day did she thus minister to the poor, bestowing a penny upon each; with a request that he would pray for the safety of her husband Guido, that once

more, before death, she might rejoice in his presence. It happened on the very day of his return, that his son, now seven years of age, sat with his mother among the mendicants sumptuously apparelled. When he heard his mother address the person who experienced her bounty in the manner mentioned above, "Mother," said he, "is it not my father whom you recommend to the prayers of these poor people?" "It is, my son," replied she; "the third night following our marriage, he left me; and I have never seen him since." Now as the lady walked among her dependents, who were ranged in order, she approached her own husband, Guido, and gave him alms—but she knew not who he was. He bowed his head in acknowledgement, fearful lest his voice should discover him. As the countess walked, her son followed; and Guido, raising his eyes, and seeing his offspring, whom he had not before seen, he could not contain himself. He caught him in his arms, and kissed him. "My darling child," said he, "may the Lord give thee grace to do that which is pleasing in his eyes." The lady, observing the emo-

tion and action of the pilgrim, called to him and bade him stand there no longer. He approached, and without making himself known, entreated of his wife permission to occupy some retired place in the neighbouring forest; and she, supposing that he was the pilgrim he appeared to be, for the love of God, and of her husband, built him a hermitage, and there he remained a long time. But being on the point of death, he called his attendant, and said, " Go quickly to the countess ; give her that ring, and say, that if she wishes to see me, she must come hither with all speed." The messenger went accordingly, and delivered the ring. As soon as she had seen it, she exclaimed, " It is my lord's ring" and with a fleet foot, hurried into the forest. But Guido was dead. She fell upon the corpse, and with a loud voice cried, " Woe is me! my hope is extinct!" and then with sighs and lamentations, continued, " Where are now the alms I distributed in behalf of my lord ? I beheld my husband receive my gifts with his own hands, and knew him not. And as for thee," (apostrophising the dead body,)

"thou sawest thy child, and trembledst. Thou didst kiss him, and yet revealed not thyself to me! What hast thou done? Oh Guido! Guido! never shall I see thee more!" She sumptuously interred his body; and bewailed his decease for many days (101.)

APPLICATION.

My beloved, the knight represents Christ, the wife is the soul, and Tyrius is man in general. The weasel typifies John and the other prophets, who predicted the coming of Christ. The mountain is the world. The dead dragon is the old law, and the treasure within it, is the ten commandments. The sword is authority; the king's daughter, the Virgin Mary. The seven sons of Plebeus, are seven mortal sins; the fisherman is the Holy Ghost.

TALE XCII.

OF THE BURDENS OF THIS LIFE.

A CERTAIN king once went to a fair, (102) and took with him a preceptor and his scholar. Standing in the market-place, they perceived eight packages exposed for sale. The scholar questioned his teacher respecting the first of them. "Pray," said he, "what is the price of poverty? that is, of tribulation for the love of God?"

Preceptor. The kingdom of heaven.

Scholar. It is a great price indeed. Open the second package, and let us see what it contains.

Preceptor. It contains meekness: blessed are the meek.

Scholar. Meekness, indeed, is a very illus-

trious thing, and worthy of divine majesty. What is its price?

Preceptor. Neither gold nor silver will be taken; they are too contemptible. I demand *earth* for it; and nothing but earth will I receive.

Scholar. There is a spacious tract of uninhabited country between India and Britain. Take as much of it as you please.

Preceptor. No; this land is the land of the dying; the land which devours its inhabitants. Men die there. I demand the land of the living.

Scholar. I muse at what you say. All die, and would you alone be exempt? Would you live for ever? Behold, blessed are the meek, for they shall inherit the EARTH. What is there in the third package?

Preceptor. Hunger and thirst.

Scholar. For how much may these be purchased?

Preceptor. For righteousness. Blessed are hey who hunger and thirst after righteousness for they shall be filled.

Scholar. Therefore you shall possess righteousness, provided there be no neglect. What does the fourth contain?

Preceptor. Tears, wailings, and woe;
Moisture above, and moisture below *.

Scholar. It is not customary to buy tears and wailings, yet I will buy it; because the saints desire it at this price. Blessed are they who mourn, for they shall be comforted. What is the fifth package?

Preceptor. It is a divided parcel, and contains *mercy*, which I will weigh to please you. At a word, I will take mercy for mercy; eternity for time.

Scholar. You were a bad umpire to ask this, unless mercy should plead for you. Nevertheless, she shall become your surety. And blessed are the merciful, for they shall obtain mercy. In this life we abound in poverty and wretchedness and hardship. Undo the sixth package, perhaps it may contain something better.

Preceptor. It is clearly full; but it loves

* "*Magister.* Lacrymas, fletus et ploratus; irriguum superius, et irriguum inferius." This is a curious package!

not, like a purple robe, to be exposed before the common eye; you shall see it in private, and there we will agree about the price.

Scholar. Very well; what is the next?

Preceptor. Purity; which is extremely valuable. That gold and silver vase contains piety, goodness, charity, and spiritual joy. Now then let us open these precious garments. Here are lectures, meditations, prayers, and contemplations. The judgments of the Lord are justified in themselves, and more to be desired than gold and precious stones.

Scholar. There is a great reward in the possession. Ask, therefore, what you will.

Preceptor. To see God.

Scholar. Therefore, blessed are the pure in heart, for they shall see God. Open the seventh package.

Preceptor. It contains *peace.*

Scholar. What! are you going to *sell* me your peace?

Preceptor. It does not accord with my poverty, nor would it with your justice, and great wealth, to take any thing of me for nothing. But your liberality will make me

rich. What then? I am a mean country fellow, and made of clay; formed of the very dust of the earth. My want of nobility oppresses me, and I would no longer bear the reproach which says, "You are earth, and to earth you shall go." I would rather have it said to me, "You are heaven; and to heaven you shall go." I eagerly desire to fulfil the destiny of the sons of God; I would become a son of God.

Scholar. I have done: I confess the truth, and distrust you no longer. Blessed are the peace-makers, for they shall be called the sons of God. If, therefore, you preserve the love of a son, you shall receive the paternal inheritance. Now what is contained on the last package? Explain it.

Preceptor. It contains only tribulation and persecution for the sake of righteousness.

Scholar. And what do you want for it?

Preceptor. The kingdom of heaven.

Scholar. I gave you that as the price of poverty!

Preceptor. True; but month after month, week after week, man wanders in his wishes.

Before the present week or month expires, what will remain of it?

Scholar. I marvel at your sagacity in making a bargain. Now hear, Good and faithful servant! because thou hast been faithful over a few things, I will appoint thee Lord over many: enter thou into the joy of thy Lord *.

TALE XCIII.

OF NATURE AND THE RETURNS OF INGRATITUDE.

An emperor rode out in the afternoon to hunt. Happening to pass a certain wood, he heard a serpent, which some shepherds had

* This is a curious instance of the once fashionable practice of forcing every thing into allegory. Not many would have hit upon so odd an invention. It may be thought that the preceptor and his disciple should change places in the dialogue.

caught, and bound firmly to a tree, making a most horrible clamour. Moved by pity, he loosed it, and warmed its frozen body in his own bosom. No sooner, however, did the animal find itself recovered, than it began to bite its benefactor, and shot a flood of poison into the wound. "What hast thou done?" said the emperor, "wherefore have you rendered evil for good?" The serpent, like the ass of Balaam, being suddenly endowed with voice, replied, "The propensities which nature has implanted, no one can destroy. You have done what you could; and I have only acted according to my nature. You exhibited towards me all the kindness in your power, and I have recompenced you as well as I might. I offered poison; because, except poison, I had nothing to offer. Moreover, I am an enemy to man; for through him I became punished with a curse." As they thus contended, they entreated a prophet to judge between them, and to state which was in the wrong. "I know these matters," answered the umpire, "only by your relation; but I should like to see the thing itself upon

which I am to pronounce judgment. Let the serpent, therefore, be bound to the tree, as he was in the first instance, and let my lord the emperor again release it ; I shall then determine better between you." This was done accordingly. " Now you are bound," said the prophet, addressing the serpent, " loose yourself if you can." " I cannot," said the serpent, " I am bound so fast, that I can scarcely move." " Then die," rejoined the prophet, " by a just sentence. You were always ungrateful to man, and you always will be. My lord, you are now free ; shake the venom from your bosom, and go your way : do not repeat your folly. Remember that the serpent is only influenced by his natural propensities." The emperor thanked the prophet for his assistance and advice, and departed *. (103)

APPLICATION.

My beloved, the emperor is any good ecclesiastic, the wood is the world, and the serpent is the devil. The shepherds are the

* This fable is in Alphonsus, De Clericali Disciplinâ.

patriarchs, Christian preachers, &c. The prophet is a discreet confessor.

TALE XCIV.

OF THE WORLD'S WONDERS.

PLINY says that there are certain men who have the heads of dogs; who bark when they converse, and clothe themselves in the skins of animals. (104) These represent preachers, who ought to be coarsely clad, as an example to others.—Also in India there are men who possess a single eye, which is placed in the forehead. (105) They live upon the flesh of animals. These are they who have the eye of prayer.

In Africa there are women without heads, having eyes in their breasts. (106) Such are like humble men.—In the east, over against

the terrestrial Paradise, are people who never eat, and whose mouth is so small that what they drink is conveyed into the stomach by means of a reed. They live upon the odour of apples and flowers; and a bad smell instantly destroys them. (107) These designate abstemious men; and to die of an ill odour is to die of sin.—There are men without a nose; their face is entirely smooth, and whatsoever they see, they think good. (108) Such are the foolish of the world.—And there are some men whose nose and lower lip is so long, that it covers all the face, while they sleep. (109) There are just men *.—In Scythia are men with ears that completely envelope their whole body. (110). These represent such as listen to the word of God.—Some men there are who walk like cattle (111) and these are the sinful.—There are likewise people who are horned, having short noses and the feet of a goat. (112) These are the proud.—In Æthiopia are men with but one leg, whose velocity nevertheless is such, that they run down the

* I entreat the reader to imagine *why*; the explanation is not worth inserting.

swiftest animal. (113) These are the charitable.—In India are pygmies two cubits long; they ride upon goats, and make war against the cranes. (114) These are they who begin well, but cease before they are perfect.—In India, there are also men who possess six hands. They are without clothes, but are extremely hairy, and dwell in rivers. (115) These are the laborious of the world.—There are men who have six fingers on each hand, and six toes on each foot. (116) These are the unpolluted.—Certain women there are bearded to the breast; but their heads are totally bare. (117) These represent *virtuous* men.—In Ethiopia there are men with four eyes each. (118). These are they who fear God.—In Europe are very *beautiful* men; but they have a crane's head, and neck, and beak. (119) These designate judges, who ought to have long necks and beaks, in order that what the *heart thinks may be long before it reach the mouth**. If all judges were thus we should have fewer injudicious awards.

* Excellent doctrine!

TALE XCV.

OF SPIRITUAL MEDICINE.

There was a male child born, divided from the navel upward. Thus he had two heads and breasts, and a proper number of sensitive faculties to each. While one slept or eat, the other did neither. After two years, one part of the boy died, and the other survived about three days. (120)

Also, as Pliny records, there was a tree in India whose flowers had the flavour and smell of fruit. A serpent, called Jacorlus, which dwelt near, had a great aversion to the odour, and that he might destroy its productiveness envenomed the root of the tree. The gardener, observing what was done, took an antidote of that country, and inserted it in a branch at the top of the tree, which presently

drove the poison from the root. The tree, before barren, was now loaded with fruit.

APPLICATION.

My beloved, the child represents the soul and body of man. The tree is also man; the fruit good works. The serpent, is the devil; and the gardener is God. The branch is the blessed Virgin Mary:—so Isaiah, "A branch shall spring from the root of Jesse." And thus also VIRGIL, in the second of his Bucolics *.

> "Jam redit et virgo redeunt saturnia regna:
> Jam nova progenies cœlo dimittitur alto.
> *Tu modo nascendi* † puero, quo ferrea primum,
> Desinet, *et* ‡ toto surget gens aurea mundo."

* The reader will be surprised to meet with a quotation from Virgil in this place. It is most probable, from its corruptness, that the passage was not drawn immediately from the poet. But it is remarkable from its similarity to that in Isaiah, from whence perhaps Virgil extracted it. Pope says, "from a Sibylline prophecy on the same subject." See his "*Messiah.*"

† The true reading is—

> "Tu modò nascenti puero, &c.
> * * * * * *
> *Casta fave Lucina.*"—Ecl. IV. Line 10.

It is nonsense as it stands above, but the edition of 1521, 18mo. has, "*tu modo* NASCENTI."

‡ It should be AC.

In this branch was placed the antidote, that is, Christ.

TALE XCVI.

OF PERSECUTION.

King Asuerus made a great feast to all the princes of his kingdom, as we learn from the first chapter of the book of Hester. He commanded the queen to appear at the festival, that his people might behold the splendour of that beauty which he had raised to the throne. After this the king promoted a certain Aman; and made all the princes of his empire pay him homage. They complied; but Mardocheus, the king's uncle, would not honour him. Enraged at this disregard of his authority, Aman delivered him to death, with all his family; and made an ordinance under the royal seal to exterminate every Jew in the

kingdom, and constructing a high rack *, he resolved that Mardocheus should be fastened upon it. But, in the mean time, it was the fortune of the latter to discover two traitors who had conspired to kill the king; and immediately giving such information as led to their apprehension, he was clothed in a purple robe, and crowned, and rode on a royal steed through the city, while Aman, with all his knights, were reduced to the necessity of extolling him †. When this was done, Mardocheus related to the queen that Aman intended to put all their nation to death; wherefore she proclaimed a fast, and afflicted herself with fasting and prayer. She then made a great feast, to which she invited the king and Aman. First imploring the life of her people, she explained how the latter had condemned all to death. Full of indignation, the king ordered him to be fixed upon the same rack which he had prepared for Mardocheus; who succeeded to all his honours. Thus, by the disposing

* "Altumque erexit *eculeum*."

† This is decidedly an eastern custom. See the Arabian Tales, &c. *passim*.

hand of Providence, the innocent people were freed, and the generation of the wicked utterly exterminated *. (121)

APPLICATION.

My beloved, the king is Christ; and the queen is the soul. Aman represents the Jewish people, who seek to destroy the church. The two traitors are the Jew and the Gentile.

TALE XCVII.

OF FORETHOUGHT.

A CERTAIN king was desirous of ascertaining the best mode of governing himself and his

* One would imagine that the story of Mordecai could never have been actually read by the author of this tale; it seems as if a floating tradition had been caught up and worked into the apologue of *Mardocheus*. The latter name is Greek, and occurs in the apocryphal continuation of the Book of Esther.

empire. He, therefore, called to him one more excellent in wisdom than the rest, and required of him to impart some rule by which he might attain his wishes. "Willingly, my lord," replied he; and immediately upon a wall he depicted the king, crowned, sitting on a throne and habited in a purple robe. His left hand supported a globe, while his right held a sceptre: above his head was a light burning. On the left was the queen crowned also, and clad in golden vesture. The other side was occupied by counsellors seated in chairs, and before them an open book. In front of these was an armed knight on horseback; having a helmet on his head, and a lance in his right hand. The shield covered him on the left, and a sword hung by his side *. His body was cased in mail, having clasps † upon the breast. Iron greaves protected his legs; spurs were upon his heels, and iron gauntlets on his hands. His horse, practised in war, was gorgeously trapped. Beneath the king were his depu-

* "Ensem in *dextera*," says the original; but he could not hold both *lance* and *sword* in the same hand at once.

† "*Fibulas* in pectore,"—meaning *knobs* perhaps.

ties; one, as an equestrian knight, in cloak and cap of vary-coloured skins, bearing an extended rod in his right hand. Certain people stood before the deputies in the form following. One man carried a spade in his right hand, and with his left, directed the motions of a herd. In his girdle hung a sickle, with which corn is cut, and vines and other trees pruned. To the right of the king a carpenter was painted before a knight; one hand bore a mallet, and the other a plane; in his girdle was a trowel. Also, before the people stood a man having a pair of shears in one hand, and in the other a huge sword; with a note-book and a bottle of ink in his girdle: a pen stuck in his right ear. Moreover, in the same part of the painting was a man bearing a balance and weights in his right hand, and an ell-wand in his left; a purse containing various kinds of money hung at his girdle.

Before the queen were physicians and colourmen under this form. A man was placed in a master's chair with a book in his right hand, and an urn and box in his left. An in-

strument for probing sores and wounds, was in his girdle. Near him stood another, with his right hand elevated to invite the passengers to his inn. His left was full of exceedingly fair bread; and above, stood a vessel full of wine: his girdle held a bunch of keys. Also on the left side, before a knight, was a man with large keys in his right hand, and an ell-wand in his left; at his girdle was a purse filled with pennies. Before the king, also, was a man with rugged and disorderly hair; in his right hand was a little money, and three dice were in his left; his girdle held a box full of letters. When the king had attentively considered this picture he found it replete with wisdom.

APPLICATION.

My beloved, the king is any good Christian, or rather prelate; and he is clothed in purple to figure the beauty of virtue. The globe and sceptre are symbols of power. The burning light signifies a threat. The queen is charity. The counsellors or judges are pre-

lates and preachers, and the books before them the Sacred Writings. The armed knight is a good Christian armed with virtues. The other knight rides the horse of Justice, wearing the cloak of Mercy, and the cap of Faith. The extended rod is an equal distribution of right—*et sic de cæteris.*

TALE XCVIII.

OF GLUTTONY AND DRUNKENNESS.

Cesarius, (122) speaking of the detestable vices of gluttony and drunkenness, says, that the throat is the most intemperate and seductive part of the whole body. Its daughters are uncleanness, buffoonery, foolish joy, loquaciousness, and dulness. It has five grades of sin. The first is, to inquire for high-seasoned and delicate food; the second, to dress it cu-

riously ; the third, to take it before there is occasion; the fourth, to take it too greedily, and the fifth, in too large a quantity. The first man, Adam, was conquered by gluttony ; and for this, Esau gave away his birth-right. This excited the people of Sodom to sin, and overthrew the children of Israel in the wilderness. So the Psalmist, "While the meat was yet in their mouths, the anger of God came upon them." The iniquity of Sodom arose in its super-abundance; and the man of God, who was sent to Bethel, was slain by a lion in consequence of indulging his appetite. Dives, of whom it is said in the Gospel, that he feasted sumptuously every day, was buried in hell. Nabusardan *, the prince of cooks, destroyed Jerusalem. How great the danger of gluttony is, let the Scriptures testify. "Woe to the land," says Solomon, "whose princes eat in the morning." Again, "All the labour

* Nabusardan was a general of Nabuchodonosor II. who besieged and took Jerusalem, A.M. 3446 ; but how he became PRINCE OF COOKS, and what part his culinary skill had in the downfall of the "rebellious city," the writer of the GEST must explain.

of man in the mouth will not fill his soul." The daughter of gluttony is drunkenness; for that vice is the author of luxury—the worst of all plagues. What is there fouler than this? What more hurtful? What sooner wears away virtue? Glory laid asleep is converted to madness; and the strength of the mind, equally with the strength of the body, is destroyed. Basilius says, "When we serve the belly and throat, we are cattle; and study to resemble brutes which are prone to this, and made by nature to look upon the earth and obey the belly." (123) Boethius also, "*De Consolatione*, 51, iv." "He who forsakes virtue ceases to be a man; and since he cannot pass to the divine nature it remains that he must become a brute." And our Lord, in the Gospel, "Take heed lest your hearts be hardened with surfeiting and drunkenness." Oh how great had been the counsels of wisdom, if the heats of wine and greediness interposed not. Dangerous is it when the father of a family, or the governor of a state, is warm with wine, and inflamed with anger. Discretion is dimmed, luxury is excited, and lust, mixing

itself with all kinds of wickedness, lulls prudence asleep. Wherefore, said Quidius *, "Wine produces lust if taken too copiously." Oh odious vice of drunkenness! by which the possession of all good things—the security of happiness—is lost for ever and ever. Noah, heated with wine, exposed himself to his children. The most chaste Lot, thrown by wine into sleep, did that which was evil in the sight of the Lord. Herod Antipas had not decapitated the holy John, if he had kept from the feast of surfeiting and drunkenness. Balthasar, king of Babylon, had not been deprived of his life and throne, if he had been sober on the night in which Cyrus and Darius slew him overpowered with wine. (124) On which account the Apostle advises us to be "sober and watch." Let us then pray to the Lord to preserve us in all sobriety, that we may hereafter be invited to a feast in heaven.

* Ovid clearly.

TALE XCIX.

OF FIDELITY.

Paulus, the historian of the Longobards, mentions a certain Onulphus, surnamed Papien, a knight who gave signal proofs of fidelity to his master, King Portaticus; insomuch, that he exposed himself to death for his safety. For when Grimmoaldus, duke of Beneventum, forcibly entered the pavilion of Godobert, king of the Longobards, (afterwards treacherously slain by Geribaldus *, duke of Ravenna, the first betrayer of a royal crown,) Portaticus, the brother of the aforesaid king Godobert, flying to the Hungarians, was reconciled to Grimmoaldus by the

* He is called GENEBALDUS here, and afterwards GERIBALDUS, in all the five different editions I have inspected.

knight Onulphus, so that without fear he might quit Hungary and solicit pardon at the king's feet. Thus his life was secure, although he obtained not the regal dignity which was his due. But a few days after this reconciliation, some malicious tongues disposed Grimoaldus to put to death Portaticus. To get rid of him the more easily, and prevent his seeking safety in flight, he commanded that he should be intoxicated. Onulphus hearing this, went, with his squire, to the house of Portaticus; and leaving his attendant in bed, concealed with the coverture, he led out Portaticus, disguised as his squire, threatening, and even striking him, the better to cover the deceit. Thus they passed through the watch, or guard, placed before the house of Portaticus, till they reached the abode of the knight, which was built upon the city walls. He then hastened to let him down by a rope; and catching certain horses from the pasture, Portaticus fled to the city of Astensis, and from thence to the king of France. In the morning, Onulphus and his squire were brought before the king, and examined as to

the escape of their master. They answered exactly as the case was; and Grimmoaldus, turning to his counsellors, said, "What punishment do they deserve who have done this, contrary to our royal pleasure?" All agreed that it should be capital. Some protested that they should be flayed alive; and others, that they should be crucified. "By Him that made me," replied the king, "they are deserving of honour, not death, for their unshaken fidelity." Acting up to this feeling, Grimmoaldus loaded them with favours; but Geribaldus the traitor was miserably, though justly slain by the hand of Godobert's squire, the follower of him whom he had treacherously deprived of life and kingdom. This happened on the solemn festival of St. John the Baptist.

APPLICATION

My beloved, the knight Onulphus is any good Christian; Portaticus is the soul. Grimmoaldus typifies Christ, and Hungary the world. The horses taken from the pasture

are the merits of martyrs and saints; Astensis is the city in the Apocalypse. France signifies heaven.

TALE C.

OF ADULTERY.

A CERTAIN king had a lion, a lioness, and a leopard, whom he much delighted in. During the absence of the lion, the lioness was unfaithful, and colleagued with the leopard. And that she might prevent her mate's discovery of the crime, she used to wash herself in a fountain adjoining the king's castle. Now the king having often perceived what was going forward, commanded the fountain to be closed. This done, the lioness was unable to cleanse herself; and the lion returning, and

ascertaining the injury that had been done him, assumed the place of a judge,—sentenced her to death, and immediately executed the sentence.

APPLICATION.

My beloved, the king is our heavenly Father; the lion is Christ, and the lioness the soul. The leopard is the devil, and the fountain is confession, which being closed, death presently follows.

Remarkable Histories, from the
Gesta Romanorum,
combined with numerous moral and mystical
applications, treating of vices and virtues.
Printed, and diligently revised, at
the expence of that provident,
and circumspect man,
John Rynman,
of Orin-
gaw;
at the workshop of Henry Gran, citizen of the
imperial town of Hagenaw. Concluded
happily, in the year of our
safety, one thousand
five hundred
and eight:
March
the
20th.

NOTES.

Note 1. Page 13.

The power of the superior of a convent to create knights, is a well-known fact in chivalry.

Upon a passage in the Romance of "Sir Eglamour of Artoys," Mr. Ellis has remarked that "The author in this place certainly appears to quote the 'Gesta Romanorum' for this singularly absurd story; but I have not been able to discover it in that collection."—*Early Eng. Rom.* Vol. III. p. 274. The story which Mr. Ellis could not find, is unquestionably the present. In the romance, a child and its mother is deposited in a vessel, and left to float upon the waves. Here some variation occurs, but the infant, as in the *gest*, is conveyed to a place of safety, and received under the protection of a king, who is *hunting;* he educates, and finally confers knighthood upon him. The youth

afterwards marries his mother. Farther than this, the tales have nothing in common, but here is enough to prove imitation.

Note 2. Page 23.

This incident is purely oriental; and occurs frequently both in the "Arabian Nights' Entertainments," and in the "Persian Tales."

Note 3. Page 35.

There is a fable of a fisherman piping to the fishes, in the Latin Æsop; but the story is different.

Note 4. Page 39.

We have here the well-known anecdote of Augustus Cæsar, and of the Roman soldier, who fought in the battle of Actium.

Note 5. Page 42.

This story is in the Decameron, first day, Nov. 3, with some considerable variations.

"There was a very wealthy man who, among other precious jewels of his own, had a goodly ring

of great value; the beauty and estimation whereof made him earnestly desirous to leave it as a perpetual memory and honour to his successors. Whereupon, he willed and ordained, that he among his male children, with whom this ring (being left by the father) should be found in custody, after his death, he, and none other, was to be reputed his heir, and to be honoured and reverenced by all the rest, as being the prime and worthiest person."

In process of time the ring fell to one who had three sons, and doubtful who should have it, he caused two other rings to be constructed exactly similar. "Lying upon his death-bed, and his sons then plying him by their best opportunities, he gave to each of them a ring. And they (after his death) presuming severally upon their right to the inheritance and honour, grew to great contradiction and square; each man producing then his ring, which were so truly all alike in resemblance, as no one could know the right ring from the other. "In like manner, my very good lord, concerning those three laws given by God the Father, to three such people as you have propounded," (the Jews, Saracens, and Christians) "each of them do imagine that they have the heritage of God, and his true law, and also duly perform his commandments, but which of them

do so indeed, the question (as of the three rings) is yet remaining."

It also occurs in the CENTO NOVELLE ANTICHE, Nov. 71, and perhaps in Swift's TALE OF A TUB. Tyrwhitt, however, thinks otherwise.

NOTE 6. Page 55.

A very singular anachronism; but for what reason (save that of ignorance!) chronology has been so much violated, it is not easy to conceive. There does not appear any necessity for fixing the date.

NOTE 7. Page 58.

"The stories, perhaps fabulous, of the serpent fighting with his inveterate enemy, the weasel, who eats rue before the attack begins; and of the serpent fighting with, and being killed by the spider, originate from Pliny, NAT. HIST. X. 84. XX. 13."—WARTON.

NOTE 8. Page 62.

Perhaps this part of the story may arise in the classical tale of Gordius, who was similarly raised to the throne. See Justin II. c. 7.

Note 9. Page 65.

"In a more confined sense, the first part of this apologue may be separately interpreted to signify, that a king, when he enters on his important charge, ought not to suppose himself to succeed to the privilege of an exemption from care, and to be put into the immediate possession of the highest pleasures, conveniences, and felicities of life; but to be sensible, that from that moment, he begins to encounter the greatest dangers and difficulties."—Warton.

Note 10. Page 69.

"In Adam Davie's Gest, or romance of Alexander, Nectabanus, a king and magician, discovers the machinations of his enemies by embattling them in figures of wax. This is the most extensive necromantic operation of the kind that I remember, and must have formed a puppet-shew equal to the most splendid pantomime.

Barons were whilome wise and good,
That this art well understood:

And one there was Nectabanus
Wise in this art, and malicious :
When king or earl came on him to war,
Quick he looked in the star ;
Of wax made him puppéts,
And made them fight with bats[1] :
And so he learned, *je vous dis,*
Ay to quell his enemy,
With charms and with conjurisons[2] :
Thus he essayed the regiouns,
That him came for to assail,
In very manner of battaíle ;
By clear candle in the night,
He made each one with other fight,
Of all manner of nations
That comen by ship or dromouns[3],
At the last, of many londe
Kings thereof had great onde[4],
Well thirty[5] y-gathered beoth[6],
And bespeaketh all his death,
King Philip of great thede[7],
Master was of that fede[8] :

1 Clubs. 2 Conjurations. 3 Swift-sailing vessels. Gr. δρόμος. or from δρομάς a DROMEDARY.

4 "Jealousy or anger."—WARTON. 5 Near thirty ; *i. e. kings.* 7 Might. 8 Feud.

He was a man of mighty hand,
And with him brought of divers land,
Nine and twenty rich kings
To make on him bataylings [1]:
Nectabanus it understood;
Ychanged was all his mood;
He was afraid sore of harm:
Anon he did cast his charm,
His image he made anon,
And of his barons every one,
And afterward of his fone [2]
He made them together gone [3]
In a basin all by charm:
He saw on him fall the harm;
He saw fly of his baróns
Of all his land distinctions [4],
He looked, and knew in the star,
Of all these kings the great war.

" Afterwards he frames an image of the queen Olympias, or Olympia, while sleeping, whom he violates in the shape of a dragon.

" The lady lay upon her bed,
Covered well with silken web,

1 Battles. 2 Foes. 3 Go. 4 Most distinguished.

In a chaysel[1] smock she lay,
And in a mantle of douay[2];
Of the brightness of her face
All about shone the place,—
Herbs he took in an herber[3],
And stamped them in a mortar,
And wrung it in a box:
After, he took virgin wox[4],
And made a puppet of the queen,
His art-table he 'gan unwene[5];
The queen's name in the wax he wrote,
While it was some deal hot:
In a bed he it dight,
All about with candle-light,
And spread thereon of the herbis:
Thus charmed Nectanabus.
The lady in her bed lay
About midnight, ere the day,
Whiles he made conjuring,
She saw fly in her metyng[6]
She thought a dragon light;
To her chamber he made his flight,
In he came to her bower
And crept under her coverture."

1 Qu. *Choisel?* i. e. choice. 2 Kind of cloth.
3 A receptacle for herbs. 4 Wax.
5 His table or *book* of art he began to unclose.
6 " *Dream.*"—WARTON.

"Theocritus, Virgil, and Horace, have left instances of incantations conducted by figures in wax. In the beginning of the last century, many witches were executed for attempting the lives of persons, by fabricating representations of them in wax and clay. King James the First, in his DÆMONOLOGIE, speaks of the practice as very common; the efficacy of which he peremptorily ascribes to the power of the devil [1]. His majesty's arguments, intended to prove how the magician's image operated on the person represented, are drawn from the depths of moral, theological, physical, and metaphysical knowledge. The Arabian magic abounded with these infatuations, which were partly founded on the doctrine of sympathy.

"But to return to the GESTA ROMANORUM. In this story one of the magicians is styled *magister peritus*, and sometimes simply *magister*. That is, a *cunning man*. The title *magister* in our universities has its origin from the use of this word in the middle ages. With what propriety it is now continued I will not say. *Mystery*, anciently used for a particular art [2], or skill in general is a specious and easy corruption of *maistery* or *mastery*, the English

1 Edit. 1603. 4to. B. ii. ch. iv. p. 44. et seq.

2 For instance, "the art and *mystery* of printing."

of the Latin MAGISTERIUM, or *artificium* ; in French *maistrise*, *mestier*, *mestrie*, and in Italian, *magisterio*, with the same sense[1]."—WARTON.

"Niderus," says Heywood, (Hierarchy of the Blessed Angels, p. 475), "speaketh of one Œniponte, a most notorious witch, who, by making a picture of wax, and pricking it with needles in divers parts, and then burying it under the threshold of her neighbour's house, whom she much hated, she was tormented by such grievous and insufferable prickings in her flesh, as if so many needles had been then sticking at once in her body. But the image being found and burned, she was instantly restored to her former health and strength."

These kind of tales are innumerable, and appear to have been most implicitly believed.

NOTE 11. Page 76.

This is an Eastern fiction, and is thus told in the "*Turkish Tales*."

1 Chaucer calls his monk

——"fayre for the *maistre*,
An out-rider that loved Venerie."—Prol. v. 165.

and from many other instances which I could produce, I will only add, that the search of the Philosopher's Stone is called in the Latin Geber INVESTIGATIO MAGISTERII.

" STORY OF A KING, A SOFI, AND A SURGEON.

" An ancient king of Tartary went abroad one day to take a walk with his beys. He met on the road an abdal, who cried out aloud, ' Whoever will give me a hundred dinaras, I will give him some good advice.' The king stopped to look on him, and said, ' Abdal, what is this good advice thou offerest for a hundred dinaras?' ' Sir, (answered the abdal), order that sum to be given me, and I will tell it you immediately.' The king did so; and expected to have heard something extraordinary for his money; when the dervise said to him, ' Sir, my advice is this: Never begin any thing till you have reflected what will be the end of it.'

" At these words all the beys, and other persons that attended the king, burst out into laughter. ' It must be confessed (said one of them), that this abdal knows some maxims that are very new.' ' He was not in the wrong (said another) to get paid beforehand.' The king, seeing that they all laughed at the dervise, said, ' You have no reason to laugh at the good advice this abdal has given me: though no man is ignorant, that, when we form any enterprise, we ought to meditate well upon it, and con-

sider maturely what event it may produce. Nevertheless, for want of observing this rule, we engage every day in affairs of ill consequence. For my part, I value very much the dervise's advice. I will always bear it in my mind, and command it to be written in letters of gold on every door of my palace, on the walls, and on the goods; and that it be engraved on all my plate;' which was done accordingly.

"In a short time after this, a great lord of the court, urged on by ambition rather than any cause he had to complain of that prince, resolved to deprive him both of his crown and life. To this end, he found means to get a poisoned lancet, and, applying himself to the king's surgeon, said to him, 'If thou wilt bleed the king with this lancet, here are ten thousand crowns in gold, which I give thee as a present. As soon as thou hast done the business, the throne is mine. I have already projected the means to mount it; and I promise thee, that, when I am king, I will make thee my grand vizier, and that thou shalt partake with me in the sovereign power.' The surgeon, blinded with the advantage of the proposal the great man had made him, accepted of it without the least hesitation. He received the ten thousand crowns in hand, and put the

lancet in his turban, to use it when there should be an opportunity.

"An opportunity soon offered itself. The king wanted to be bled, and the surgeon was sent for. He came, and began to bind up the king's arm, while they placed a bason to receive the blood. The surgeon took the fatal lancet out of his turban, and was just going to open the vein, when, accidentally casting his eye on the bason, he read these words that were engraved upon it. *Never begin any thing till you have first reflected what will be the end of it.* He instantly fell into a deep study, and said within himself, 'If I bleed the king with this lancet, he is a dead man. If he die, I shall certainly be seized, and put to death amidst dreadful torments. When I am dead, what will the crowns of gold that I have received avail me?' Struck with these reflections, he put the poisoned lancet into his turban, and took another out of his pocket. The king, perceiving it, asked him why he changed his lancet. 'Sir, (answered the surgeon,) because the point of the first was not good.' 'Show it me, (said the prince;) I will see it.' Then the surgeon was almost struck dumb with fear, and seemed in great confusion. The king cried out, 'What means this concern thou art in? It conceals some mystery; tell me the rea-

son of it, or thou diest this moment.' The surgeon, intimidated by these threats, threw himself at the kings feet, and said, ' Sir, if your majesty will grant me your pardon, I will confess the truth.' ' I do pardon thee, (replied the king,) provided thou hidest nothing from me.' Then the surgeon told him all that had passed between the great lord and himself, and confessed that the king owed his life to the words that were engraved on the bason.

" The king gave orders instantly to his guards to go and seize the great lord; and then, turning towards his beys, said to them, ' Are you still of opinion that you had reason to laugh at the dervise? Let him be found, and brought to me. An advice that saves the life of kings, whatever it costs, cannot be bought too dear.' "

Note 12. Page 79.

" The learned reader must immediately recollect a similar story of one Androclus, who being exposed to fight with wild beasts in the Roman amphitheatre, is recognised, and unattacked by a savage lion, whom he had formerly healed exactly in the same manner. But I believe the whole is nothing more than an oriental apologue on gratitude, written much earlier;

and that it here exists in its original state. Androclus's story is related by Aulus Gellius, on the authority of a Greek writer, one Appion, called Plistonices, who flourished under Tiberius. The character of Appion, with which Gellius prefaces this tale, in some measure invalidates his credit; notwithstanding he pretends to have been an eye-witness of this extraordinary fact. 'Ejus libri,' says Gellius, 'non incelebres feruntur; quibus *omnium* ferme quæ *mirifica* in Ægypto visuntur audiunturque, historia comprehenditur. Sed in his quæ audivisse et legisse sese dicit, fortasse a vitio studioque *ostentationis* fit *loquacior*,' &c[1]. Had our compiler of the GESTA taken this story from Gellius, it is probable he would have told it with some of the same circumstances; especially as Gellius is a writer whom he frequently follows, and even quotes; and to whom, on this occasion, he might have been obliged for a few more strokes of the marvellous. But the two writers agree only in the general subject. Our compiler's narrative has much more simplicity than that of Gellius; and contains marks of eastern manners and life. Let me add, that the oriental fabulists are fond of illustrating

1 Noct. Attic. lib. v. cap. xiv.

and enforcing the duty of gratitude, by feigning instances of the gratitude of beasts towards men. And of this the present compilation, *which is strongly tinctured with orientalism,* affords several other proofs."—WARTON.

Warton is clearly correct in his idea of the oriental origin of this apologue. It also occurs in Æsop's fables, but he has not noticed this.

NOTE 13. Page 82.

" This circumstance of the Bell of Justice occurs in the real history of some eastern monarch, whose name I have forgot.

" In the Arabian philosophy, serpents, either from the brightness of their eyes, or because they inhabit the cavities of the earth, were considered as having a natural, or occult, connection with precious stones. In Alphonsus's CLERICALIS DISCIPLINA, a snake is mentioned, whose eyes were real jacinths. In Alexander's romantic history, he is said to have found serpents in the vale of Jordian, with collars of huge emeralds growing on their necks. The toad, under a vulgar indiscriminating idea, is ranked with the reptile race: and Shakspeare has a beautiful comparison on the traditionary notion, that the toad

has a rich gem inclosed within its head. Milton gives his serpent eyes of carbuncle.—*Paradise Lost*, ix. 500."—WARTON.

NOTE 14. Page 90.

" Spencer, in the 'FAERIE QUEENE,' seems to have distantly remembered this fable, where a fiend expecting Sir Guyon, will be tempted to snatch some of the treasures of the subterraneous HOUSE of RICHESSE, which are displayed in his view, is prepared to fasten upon him.

Thereat the fiend his gnashing teeth did grate,
And grieved so long to lack his greedy prey ;
For well he weened that so glorious bait
Would tempt his guest to take thereof assay :
Had he so done, he had him snatched away
More light than culver in the falcon's fist."

B. ii. C. viii. 34.

" This story was originally invented of Pope Gerbert, or Sylvester the Second, who died in the year 1003. He was eminently learned in the mathematical sciences, and on that account was styled a magician. William of Malmesbury is, I believe, the first writer now extant by whom it is recorded ;

and he produces it partly to shew that Gerbert was not always successful in those attempts which he so frequently practised to discover treasures hid in the earth, by the application of romantic arts. I will translate Malmesbury's narration of this fable, as it varies in some of the circumstances, and has some heightenings of the fiction.

" 'At Rome there was a brazen statue, extending the fore-fingers of the right hand; and on its forehead was written *Strike here.* Being suspected to conceal a treasure, it had received many bruises from the credulous and ignorant in their endeavours to open it. At length Gerbert unriddled the mystery. At noon-day, observing the reflection of the fore-finger on the ground, he marked the spot. At night he came to the place, with a page carrying a lamp. There, by a magical operation, he opened a wide passage in the earth; through which they both descended, and came to a vast palace. The walls, the beams, and the whole structure, were of gold: they saw golden images of knights playing at chess, with a king and queen of gold at a banquet, with numerous attendants in gold, and cups of immense size and value. In a recess was a carbuncle, whose lustre illuminated the whole palace; opposite to which stood a figure with a bended bow. As they

attempted to touch some of the rich furniture, all the golden images seemed to rush upon them Gerbert was too wise to attempt this a second time: but the page was bold enough to snatch from the table a golden knife of exquisite workmanship. At that moment all the golden images rose up with a dreadful noise; the figure with the bow shot at the carbuncle; and a total darkness ensued. The page then replaced the knife, otherwise they both would have suffered a cruel death.'

"Malmesbury afterwards mentions a brazen bridge, framed by the enchantments of Gerbert, beyond which were golden horses of gigantic size, with riders of gold, richly illuminated by the most serene meridian sun. A large company attempt to pass the bridge, with a design of stealing some pieces of the gold. Immediately the bridge rose from its foundations, and stood perpendicular on one end: a brazen man appeared from beneath it, who struck the water with a mace of brass, and the sky was overspread with the most horrible gloom. Gerbert, like some other necromancers of the gothic ages, was supposed to have fabricated a brazen head under the influence of certain planets, which answered questions. But I forbear to suggest any more hints for a future collection of Arabian tales.

I shall only add Malmesbury's account of the education of Gerbert, which is a curious illustration of what has often been inculcated in these volumes, concerning the introduction of romantic fiction into Europe.

" ' Gerbert, a native of France, went into Spain for the purpose of learning astrology and other sciences of that cast, of the Saracens; who, to this day, occupy the upper regions of Spain. They are seated in the metropolis of Seville; where, according to the customary practice of their country, they study the arts of divination and enchantment. Here Gerbert soon exceeded Ptolemy in the astrolabe, Alchind in astonomy, and Tulius Firmicus in fatality. Here he learned the meaning of the flight and language of birds, and was taught how to raise spectres from hell. Here he acquired whatever human curiosity has discovered for the destruction or convenience of mankind. I say nothing of his knowledge in arithmetic, music, and geometry, which he so fully understood, as to think them beneath his genius, and which he yet, with great industry, introduced into France, where they had been long forgotten. He certainly was the first who brought the algorithm from the Saracens, and who illustrated it with such rules as the most studious in that

science cannot explain. He lodged with a philosopher of that sect.'"—Warton.

Note 15. Page 94.

This appears to be the classical story of Damon and Pythias, with a few inconsiderable variations. From hence, or from similar stories, may probably have arisen the proverbial saying of "Honour among thieves."

Note 16. Page 98.

A similar story is in the Decameron. "The king conducted him then into the great hall, where (as he had before given order) stood two great chests fast locked, and in the presence of all his lords, the king thus spake. 'Signior Rogiero, in one of these chests is mine imperial crown, the sceptre royal, the mound, and many more of my richest girdles, rings, plate, and jewels, even the very best that are mine: the other is full of earth only. Chuse one of these two, and which thou makest election of, upon my royal word thou shalt enjoy it.'" Tenth day, Novel I.

In Gower's "Confessio Amantis" it again occurs, fol. 96.

"Anon he let two coffers make,
Of one semblance, of one make;
* * * * * *
"His own hands that one chest
Of fine gold, and of fine perie [1],
The which out of his treasury
Was take, anon he filled full:
That other coffer of straw and mull [2],
With stones mened [3] he filled also,
Thus be they full both two."

As in the other stories the courtiers chuse the wrong casket; and

"Thus was the wise king excused,
And they left off their evil speech,
And mercy of the king beseech."

It may also be found in the LXV. Nov. of the *Cento Novelle Antiche.*

"The story, however, as it stands in Gower, seems to be copied from one which is told by the hermit Barlaam to King Avenamore, in the spiritual romance, written originally in Greek, about the year 800, by Joannes Damascenus, a Greek monk, and entitled, BARLAAM AND JOSAPHAT. But

1 Pearls. 2 Rubbish. 3 Accompanied.

Gower's immediate author, if not Boccace [1], was perhaps Vincent of Beauvais, who wrote about the year 1290, and who has incorporated Damascenus's history of Barlaam and Josaphat, who were canonised, into his SPECULUM HISTORIALE. As Barlaam's fable is probably the remote, but original source, of Shakspeare's CASKETS, in the MERCHANT OF VENICE [2], I will give the reader a translation of the passage in which it occurs, from the Greek original, never yet printed.

" 'The king commanded four chests to be made: two of which were covered with gold, and secured by golden locks, but filled with rotten bones of human carcasses. The other two were overlaid with pitch, and bound with rough cords; but replenished with the most precious stones and exquisite gems, and with ointments of the richest odour. He called his nobles together, and placing these chests before them, asked which they thought the most valuable. They pronounced those with the golden coverings to be the most precious, supposing they were made to contain the crowns and girdles of the king. The two chests covered with pitch

1 This is most probable.

2 The immediate source of Shakspeare's "Merchant of Venice," will be found in the INTRODUCTION.

they viewed with contempt. Then said the king, I presumed what would be your determination : for ye look with the eyes of sense. But to discern baseness or value which are hid within, we must look with the eyes of the mind. He then ordered the golden chests to be opened, which exhaled an intolerable stench, and filled the beholders with horror [1].'

" In the METRICAL LIVES OF THE SAINTS, written about the year 1300, these chests are called *four fates*, that is, four *vats* or vessels."—WARTON.

The historian goes on to observe, that the romantic legend of Barlaam and Josaphat, contains strong traces of oriental composition ; and that it possibly originated with the monk whose name it bears ; or at least, with " some devout and learned ascetic of the Greek church, and probably before the tenth century."

NOTE 17. Page 100.

There is a surprising similarity in the marvellous conversion here spoken of, to that which is on record relative to Colonel Gardiner.

1 MSS. Laud. c. 72. Bibl. Bodl. Compare Caxton's GOLDEN LEGENDE, fol. 393. b. and Surius VITA SANCTORUM.

"This memorable event happened towards the middle of July, 1719; but I cannot be exact as to the day. The major had spent the evening (and, if I mistake not, it was the Sabbath,) in some gay company, and had an unhappy assignation with a married woman, of what rank or quality I did not particularly inquire, whom he was to attend exactly at twelve. The company broke up about eleven; and not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps with some amusing book, or some other way. But it very accidentally happened, that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, *The Christian Soldier, or Heaven taken by Storm;* and was written by Mr. Thomas Watson. Guessing by the title of it that he should find some phrases of his own profession spiritualized in a manner which he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of any thing he read in it: and yet, while this book was in his hand, an impression was made upon his mind, (perhaps God only knows how), which drew after it a train of the most important and happy consequences.

"There is indeed a possibility, that while he was sitting in this attitude, and reading in this careless and profane manner, he might suddenly fall asleep, and only dream of what he apprehended he saw. But nothing can be more certain, than that, when he gave me this relation, he judged himself to have been as broad awake during the whole time as he ever was in any part of his life; and he mentioned it to me several times afterwards as what undoubtedly passed, not only in his imagination, but before his eyes.

"He thought he saw an unusual blaze of light fall on the book while he was reading, which he at first imagined might happen by some accident in the candle. But lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were, suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him, to this effect, (for he was not confident as to the very words), 'Oh, sinner! did I suffer this for thee, and are these the returns?' But whether this were an audible voice, or only a strong impression on his mind equally striking, he did not seem very confident; though, to the best of

my remembrance, he rather judged it to be the former. Struck with so amazing a phenomenon as this, there remained hardly any life in him ; so that he sunk down in the arm-chair in which he sat, and continued, he knew not exactly how long, insensible, (which was one circumstance that made me several times take the liberty to suggest that he might possibly be all this while asleep.) But however that were, he quickly after opened his eyes, and saw nothing more than usual.

" It may easily be supposed he was in no condition to make any observation upon the time in which he had remained in an insensible state ; nor did he, throughout all the remainder of the night, once recollect that criminal and detestable assignation which had before engrossed all his thoughts. He rose in a tumult of passions not to be conceived, and walked to and fro in his chamber, till he was ready to drop down, in unutterable astonishment and agony of heart, appearing to himself the vilest monster in the creation of God, who had all his lifetime been crucifying Christ afresh by his sins, and now saw, as he assuredly believed, by a miraculous vision, the horror of what he had done. With this was connected such a view both of the majesty and goodness of God, as caused him to loathe and abhor himself, and to repent as in dust

and ashes. He immediately gave judgment against himself, that he was most justly worthy of eternal damnation. He was astonished that he had not been immediately struck dead in the midst of his wickedness; and (which I think deserves particular remark) though he assuredly believed that he should ere long be in hell, and settled it as a point with himself for several months, that the wisdom and justice of God did almost necessarily require that such an enormous sinner should be made an example of everlasting vengeance, and a spectacle as such both to angels and men, so that he hardly durst presume to pray for pardon; yet what he then suffered was not so much from the fear of hell, though he concluded it would soon be his portion, as from a sense of that horrible ingratitude he had shewn to the God of his life, and to that blessed Redeemer who had been in so affecting a manner set forth as crucified before him."—DODDRIDGE's *Life of Col. Gardenér*, p. 45, *et seq.*

NOTE 18. Page 104.

" *Ægyptian Redness.*"

" Rubor Ægyptus,"—this I take to be the leprosy; which the following account from Pliny's Natural History seems to confirm.

"This disease also began, for the most part, in the face, and namely it took the nose, where it put forth a little specke, or pimple, no bigger than a small lentill; but soone after, as it spread farther, and ran over the whole bodie, a man should perceive the skin to be *painted and spotted with divers and sundrie colours*, and the same uneven, bearing out higher in one place than another, thicke here but thin there, and hard every where; rough also, like as if a scurfe or scab over-ran it, untill, in the end, it would grow to be blackish, bearing downe the flesh flat to the bones, whiles the fingers of the hands, and toes of the feet, were puffed up and swelled againe. A peculiar malady is this, and *natural to the Ægyptians;* but looke when any of their kings fell into it, woe worth the subjects and poore people, for there were the tubs and bathing vessels wherein they sate in the baine[1], filled with men's blood for their cure." P. H. T. lib. xxvi. c. 2.

The leprosy was of different kinds, and that peculiar to the Ægyptians might, perhaps, wear a red appearance.

1 Bath.

Note 19. Page 106.

The romance of "Sir Isumbras," in many respects corresponds with this story, and particularly with the striking incident detailed below.

"The knight, afflicted by Heaven in consequence of his sins, was met by a part of his household, who, with many tears, informed him that his horses and oxen had been suddenly struck dead with lightning, and that his capons were all stung to death with adders. He received the tidings with humble resignation, commanded his servants to abstain from murmurs against Providence, and passed on. He was next met by a page, who related that his castle was burned to the ground; that many of his servants had lost their lives; and that his wife and children had with great difficulty escaped from the flames. Sir Isumbras, rejoiced that Heaven had yet spared those who were most dear to him, bestowed upon the astonished page his purse of gold as a reward for the intelligence.

"A doleful sight then gan he see;
' His wife and his children three

Out of the fire were fled:
There they sat, under a thorn,
Bare and naked as they were born,
Brought out of their bed.
A woful man then was he,
When he saw them all naked be.
The lady said, all so blive,
'For nothing, sir, be ye adrad.'
He did off his surcote of *pallade*[1],
And with it clad his wife.
His scarlet mantle then shore he;
Therein he closed his children three
That naked before him stood.

"He then proposed to his wife, that as an expiation of their sins, they should instantly undertake a pilgrimage to Jerusalem; and, cutting with his knife a sign of the cross on his shoulder, set off with the four companions of his misery, resolved to beg his bread till he should arrive at the holy sepulchre.

"After passing through 'seven lands,' supported by the scanty alms of the charitable, they arrived at length at a forest where they wandered during

1 *Palata*, Lat. *Paletot*, O. Fr. sometimes signifying a particular stuff, and sometimes a particular dress. See Du Cange.

three days without meeting a single habitation. Their food was reduced to the few berries which they were able to collect; and the children, unaccustomed to such hard fare, began to sink under the accumulated difficulties of their journey. In this situation they were stopped by a wide and rapid though shallow river. Sir Isumbras, taking his eldest son in his arms, carried him over to the opposite bank, and placing him under a bush of broom, directed him to dry his tears, and amuse himself by playing with the blossoms till his return with his brother. But scarcely had he left the place when a lion, starting from a neighbouring thicket, seized the child, and bore him away into the recesses of the forest. The second son became, in like manner, the prey of an enormous leopard; and the disconsolate mother, when carried over with her infant to the fatal spot, was with difficulty persuaded to survive the loss of her two elder children. Sir Isumbras, though he could not repress the tears extorted by this cruel calamity, exerted himself to console his wife, and, humbly confessing his sins, contented himself with praying that his present misery might be accepted by Heaven as a partial expiation.

"Through forest they went days three,
Till they came to the Greekish sea;
They grette [1], and were full wo!
As they stood upon the land,
They saw a fleet come sailand,
Three hundred ships and mo.
With top-castels set on-loft,
Richly then were they wrought,
With joy and mickle pride:
A heathen king was therein,
That Christendom came to win:
His power was full wide.

"It was now seven days since the pilgrims had tasted bread or meat; the soudan's galley, therefore, was no sooner moored to the beach than they hastened on board to beg for food. The soudan, under the apprehension that they were spies, ordered them to be driven back on shore: but his attendants observed to him that these could not be common beggars; that the robust limbs and tall stature of the husband proved him to be a knight in disguise; and that the delicate complexion of the wife, who was 'bright as blossom on tree,' formed a striking contrast to the ragged apparel by which

1 Grieved.

she was very imperfectly covered. They were now brought into the royal presence; and the soudan, addressing Sir Isumbras, immediately offered him as much treasure as he should require, on condition that he should renounce Christianity, and consent to fight under the Saracen banners. The answer was a respectful but peremptory refusal, concluded by an earnest petition for a little food; but the soudan, having by this time turned his eyes from Sir Isumbras to the beautiful companion of his pilgrimage, paid no attention to this request;

"The soudan beheld that lady there,
Him thought an angel that she were,
Comen a-down from heaven:
'Man! I will give thee gold and fee,
An thou that woman will sellen me,
More than thou can *neven* [1].
I will thee given an hundred pound
Of pennies that ben whole and round,
And rich robes seven:
She shall be queen of my land;
And all men bow unto her hand;
And none withstand her *steven* [2].'
Sir Isumbras said, 'Nay!
My wife I will nought sell away,

1 Name. 2 Voice.

Though ye me for her sloo!
I wedded her in Godis lay,
To hold her to mine ending day,
Both for weal and wo.'

"It evidently would require no small share of casuistry to construe this declaration into an acceptance of the bargain; but the Saracens, having heard the offer of their sovereign, deliberately counted out the stipulated sum on the mantle of Sir Isumbras; took possession of the lady; carried the knight with his infant son on shore; beat him till he was scarcely able to move; and then returned for further orders."—*Specimens of E. E. Rom. V.* 111.

This accordance of Sir Isumbras with the tale in the *Gesta* has not been noticed by Mr. Ellis.

NOTE 20. Page 114.

Neither Trajan nor Adrian deserve this character; but the former is vilely slandered.

NOTE 21. Page 116.

This story is found in Caxton's *Golden Legend*, and in the metrical Lives of the Saints.

Note 22. Page 119.

A similar colloquy to that in this story occurs in the "Turkish Tales."

"Let me suppose that I am at court, (continued he, taking his cap off his head, and laying it on the floor before him,) let me suppose my cap to be Togaltimur, and see if I can have the confidence to insist upon a lie in the face of the king. Entering into his presence, I salute him. Saddyq, says he to me, let my black horse be got ready, I mean to ride him to-day.—Sir, an accident has befallen him; yesterday, in the evening, he would eat nothing whatever that was offered to him, and he died at midnight; nor can I imagine what has killed him.—How! my black horse, that carried me so well but yesterday, is he dead? Why must it be he rather than so many others that are in the same stable? What story is this you tell me? Begone, you are a liar. Thou hast either sold my horse to some foreigner, who went away with him last night into his own country, or killed him yourself in some freak or other. Think not of escaping my vengeance, you shall be punished according to your deserts. One of you stab that villain to the heart this moment: cut him to pieces!"

Note 23. Page 121.

Warton says, in his analysis of this story, "The son of King Gorgonius is beloved by his step-mother." This is a mistake. The Latin text is, "Rex, aliam uxorem duxit, quæ filium primæ uxoris *non dilexit, sed opprobria multa sibi intulit.*" Nothing can be plainer.

Note 24. Page 125.

"The most curious anecdote of chivalry, now on record, occurs in the ecclesiastical history of Spain. Alphonsus the Ninth, about the year 1214, having expelled the Moors from Toledo, endeavoured to establish the Roman missal in the place of Saint Isidore's. This alarming innovation was obstinately opposed, by the people of Toledo, and the king found that his project would be attended with almost insuperable difficulties. The contest at length between the two missals grew so serious, that it was mutually resolved to decide the controversy, not by a theological disputation, but by single combat; in which the champion of the Toletan missal proved victorious."—Warton.

In illustration of the mode of conducting tournaments, a short quotation from Froissart may be adduced.

" They ordayned in a fayre playne betwene Calays and Saynt Ingilbertes thre fressh grene pauilyons to be pyght up; and at the entre of every pauilion there hanged two sheldes, with the armes of the knightes; one shelde of peace, another of warre; and it was ordayned that suche as shoulde ryn and do dedes of armes shoulde *touch one of the sheldes*, or *cause to be touched* whiche as pleaseth them, and he should be delyuered according to his desire."—Berner's Froissard, Vol. II. cap. clxviii.

Note 25. Page 129.

" In this wild tale, there are circumstances enough of general analogy, if not of peculiar parallelism, to recall to my memory the following beautiful description, in the MS. romance of Syr Launfal, of two damsels, whom the knight unexpectedly meets in a desolate forest.

" As he sat in sorrow sore
He saw come out of holt-*es* hoar,

Gentle maidens two;
Their kirtles were of Ind sandal [1]
Ylaced small, jolyf [2] and well,
There might none gayer go.
Their mantles were of green velvet,
Y bordered with gold right well y set,
Y pelured [3] with gris and gro [4].
Their head-*es* were well dight withal,
Each had on a jolyf coronal
With sixty gems and mo [5].
Their faces were white as snow on down,
Their rode [6] was red, their eyen were brown,
I saw never none such.
The one bare of gold a basin,
That other a towel white and fine,
Of silk that was good and rich.
Their kerchiefs wer well schyre [7]
Arrayed with a rich gold wire."—WARTON.

1 Indian silk. *Cendal* Fr. See Du Fresne. 2 Pretty. 3 Furred. 4 Gris is *Fur; gris* and *gro* [*gray;* meaning perhaps gray fur] is a common phrase in the metrical romances. 5 More. 6 Complexion. 7 Cut.

NOTE 26. Page 147.

"This story occurs in Symeon Seth's translation of the celebrated Arabian fable-book, called CALILAH U DUMNAH[1]. It is recited by Matthew Paris, under the year 1195, as a parable which king Richard the First, after his return from the East, was often accustomed to repeat, by way of reproving those ungrateful princes who refused to engage in the crusade. It is versified by Gower, who omits the Lion, as Matthew Paris does the ape, in the fifth book of the CONFESSIO AMANTIS."—WARTON.

There is some little difference in Gower.

"The stone he proffereth to the sale.

* * * * * *

Thus when this stone was bought and sold,
Homeward with joy many-fold;
This Bardus goeth, and when he came
Home to his house, and that he name[2]

1 "This work was translated into English under the title of 'DONIE'S MORAL PHILOSOPHE, translated from the Indian tongue, 1570.' B. L. with wooden cuts, 4to. But Doni was the Italian translator."—WARTON.

2 Reckon, count.

His gold out of his purse within,
He found his stone also therein.
* * * * * *

" And thus it fell him overall,
Where he it sold in sundry place,
Such was the fortune, and the grace."
Confessio Amantis, Lib. 5. fol. 111, 12.

NOTE 27. Page 155.

" From this beautiful tale, of which the opening only is here given, Occleve, commonly called Chaucer's disciple, framed a poem in the octave, which was printed in the year 1614, by William Browne, in his set of Eclogues called the SHEPHEARD'S PIPE. Occleve has literally followed the book before us, and has even translated into English prose the MORALISATION annexed. He has given no sort of embellishment to his original, and by no means deserves the praises which Browne, in the following elegant pastoral lyrics, has bestowed on his performance, and which more justly belong to the genuine gothic, or rather Arabian, inventor.

" ' Well I wot, the man that first
Sung this lay, did quench his thirst,

Deeply as did ever one,
In the Muses' Helicon.
Many times he hath been seen
With the faëries on the green,
And to them his pipe did sound,
As they danced in a round;
Mickle solace would they make him,
And at midnight often take him,
And convey him from his room
To a field of yellow broom,
Or into the meadows where
Mints perfume the gentle air,
And where Flora spreads her treasure,
There they would begin their measure.
If it chanced night's sable shrouds
Muffled Cynthia in her clouds,
Safely home they then would see him,
And from brakes and quagmires free him.
There are few such swains as he
Now a-days for harmony [1].'

"The history of Darius, who gave this legacy to his three sons, is incorporated with that of Alexander, which has been decorated with innumerable fictions by the Arabian writers. There is also a se-

1 Eclogue 1.

parate romance on Darius, and on Philip of Macedon."—Warton.

"The story has been very properly termed by Mr. Warton a beautiful one; but he has not been equally accurate in his statement, that 'Occleve has literally followed the book before us (i. e. the original *Gesta*), and has even translated into English prose the moralization annexed.' Occleve's immediate model was our English *Gesta;* nor is it improbable that he might even be the translator of it; the moralization also, is entirely different. Mr. Warton has omitted to notice, that this story corresponds with that of Fortunatus; which, unless itself of oriental origin, might have been taken from it."—Douce.

The incident of the magic cloth, may be found in "The story of prince Ahmed, and the Fairy Pari Banou," in the *Arabian Night's Entertainments*, Vol. 3.

Note 28. Page 164.

The *Joculators* were licensed jesters. "Latin terms were used by the middle-age writers so licentiously, and with such extreme carelessness, that in many cases it is difficult to obtain a precise idea of

their meaning. Thus the jesters and minstrels were indefinitely expressed by the words *joculator*, *scurra*, *mimus*, *minstrallus*, &c. a practice that may admit of justification, when we consider that in early times the minstrel and buffoon characters were sometimes united in one person. It must be allowed, however, that in an etymological point of view, the term *Joculator* is much better adapted to the jester than the minstrel."—Douce on the Clowns and Fools of Shakspeare, Vol. 2. p. 307.

Note 29. Page 170.

From this story, with very beseeming alterations, Dr. Byrom wrote the following tale of

THE THREE BLACK CROWS.

'Tale!' That will raise the question, I suppose,
'What can the meaning be of three black crows?'
It is a London story, you must know,
And happened, as they say, some time ago.
The meaning of it custom would suppress,
Till to the end we come: nevertheless,
Though it may vary from the use of old,
To tell the moral ere the tale be told,

We'll give a hint for once, how to apply
The meaning first, then hang the tale thereby.
People full oft are put into a pother
For want of understanding one another;
And strange amusing stories creep about,
That come to nothing if you trace them out;
Lies of the day, perhaps, or month, or year,
Which, having served their purpose, disappear.
From which, meanwhile, disputes of every size,
That is to say, misunderstandings rise,
The springs of ill, from bick'ring up to battle,
From wars and tumults down to tittle tattle.
Such as, for instance, (for we need not roam
Far off to find them, but come nearer home;)
Such as befall, by sudden misdivining,
On cuts, on coals, on boxes, and on signing,
Or on what now [1], in the affair of mills,
To us and you portends such serious ills.
To note how meanings, that were never meant,
By eager giving them too rash assent,
Will fly about, just like so many crows,
Of the same breed of which the story goes,—

1 "Some local matters were then in agitation at Manchester, particularly an application to Parliament for a Bill to abrogate the custom of grinding wheat at the school mills."

*

It may, at least it should, correct a zeal,
That hurts the public, or the private weal.

Two honest tradesmen meeting in the Strand,
One took the other briskly by the hand;
'Hark ye,' said he, ''tis an odd story this
About the crows!' '*I don't know what it is.*'
Replied his friend. 'No! I'm surprised at that,
Where I come from it is the common chat.
But you shall hear—an odd affair, indeed!
And that it happened, they are all agreed,
Not to detain you from a thing so strange,
A gentleman that lives not far from 'Change,
This week, in short, as all the alley knows,
Taking a puke, has thrown up three black crows!'

'Impossible!' 'Nay, but indeed 'tis true;
I had it from good hands, and so may you.'
'*From whose I pray?*' So having named the man,
Straight to enquire, his curious comrade ran.
'*Sir, did you tell*'---relating the affair,——
'Yes, sir, I did; and if 'tis worth your care,
Ask Mr. Such-a-one, he told it me;
But, by the bye, 'twas Two black crows, not Three.'
Resolved to trace so wondrous an event,
Whip to the third the virtuoso went.

'Sir'—and so forth—'Why, yes; the thing is fact;
Tho' in regard to number not exact:
It was not Two black crows, 'twas only *One*;
The truth of *that* you may rely upon.
The gentleman himself told me the case.'
'*Where may I find him?*' 'Why, in such a place.'
Away goes he, and having found him out,
'*Sir, be so good as to resolve a doubt.*'

Then to his last informant he referred,
And begged to know if true what he had heard;
'*Did you, sir, throw up a black crow?*' 'Not I?'
'*Bless me! how people propagate a lie!*
Black crows have been thrown up, THREE, TWO, and
ONE,
And here, I find, all comes at last to none.
Did you say nothing of a crow at all?'
'Crow! crow! Perhaps I might, now I recal
The matter over.' '*And pray, sir, what was't?*'
'Why, I was horrid sick, and at the last,
I did throw up, and told my neighbour so,
Something that was as *black*, sir, as a crow!'

Misc. Poems, Vol. 1. p. 31.

NOTE 30. Page 171.

"This is one of the most lively stories of Macrobius," says Warton. It is detailed *Saturnal.* Lib. ii. c. 6. "*De origine ac usu prætextæ,*" p. 147.—"Mos antea senatoribus fuit in curiam prætextatis filiis introire. Cum in senatu res major quœpiam consultabatur; eaque in posterum diem prolata esset: placuit ut hanc rem, super qua tractavissent, ne quis enuntiaret priusquam decreta esset. Mater Papirii pueri, qui cum parente suo in curia fuerat, percunctatur filium, quidnam in senatu egissent patres: puer respondit tacendum esse, neque id dici licere. Mulier fit audiendi cupidior, secretum rei et silentium pueri animum ejus ad inquirendum everberat. Quærit igitur compressus violentiusque; tum puer urgente matre lepidi atque festivi mendacii consilium capit; actum in senatu dixit utrum videretur utilius magisque è republica esse, unusne ut duas uxores haberet, an ut una apud duos nupta esset. Hoc illa ubi audivit, animo compavescit; domo trepidans egreditur, ad cæteras matronas affert; postridieque ad senatum copiosa matrum-familias caterva confluunt. Lacrymantes atque obsecrantes orant una potius ut duobus nupta fieret, quam ut uni duæ. Senatores ingredientes curiam, quæ illa mulierum in-

temperies, et quid sibi postulatio istæc vellet, mirabantur; et ut non parvæ rei prodigium illam verecundi sexus impudicam insaniam pavescebant. Puer Papirius publicum metum demit; nam in medium curiæ progressus quid ipsi mater audire institisset, quid matri ipse simulasset; sicut fuerat, enarrat. Senatus fidem atque ingenium pueri exosculatur; consultumque facit uti posthac pueri cum patribus in curiam non introëant præter illum unum Papirium; eique puero postea cognomentum honoris gratia decreto inditum, *Prætextatus;* ob tacendi loquendique in prætextæ ætate prudentiam."

Note 31. Page 173.

This story has been modernized; and occurs in a volume entitled "Beauties of Poetry," edited by a Mr. Melmoth; and probably in many others.

Note 32. Page 174.

"Oratorie; a closet, or private chappell to pray in." Cotgrave.

Note 33. Page 183.

This story is in Alphonsus. "It is remarkable

that Le Grand, as well as Barbazan, seems to have known nothing about Petrus Alphonsus, whom he classes under his Frenchified name of Pierre Anfors, amongst the Norman fableours." DOUCE.

NOTE 34. Page 192.

Seneca is cited here, but I can give no reference. The story is a very singular one. In the old English GESTA [See the Introduction,] it forms the "*Seventh Hystory*;" although the termination is somewhat different. The knight's pleading is successful with the judge; but the accusers, taking upon themselves the execution of the law, slay him in opposition to all justice.

NOTE 35. Page 197.

"A more classical authority for this story, had it been at hand, would have been slighted for St. Austin's CITY OF GOD, which was the favourite spiritual romance; and which, as the transition from religion to gallantry was anciently very easy, gave rise to the famous old French romance, called the CITY OF LADIES." WARTON.

Note 36. Page 205.

" Next unto which I may mention the Cockatrice, or Basilisk; now this is the king of serpents, not for his magnitude or greatness, but for his stately pace and magnanimous mind; for the head and half part of his body he always carries upright, and hath a kind of crest like a crown upon his head. This creature is in thicknesse as big as a man's wrist, and of length proportionable to that thickness: his eyes are red in a kind of cloudy blackness, as if fire were mixed with smoke. His poison is a very hot and venomous poison, drying up and scorching the grass as if it were burned, infecting the air round about him so as no other creature can live near him: in which he is like to the *Gorgon*, whom last of all I mentioned.

" And amongst all living creatures, there is none that perisheth sooner by the poison of the Cockatrice than man; for with his sight he killeth him: which is, *because* the beams of the Cockatrice's eyes do corrupt the visible spirit of a man; as is affirmed: which being corrupted, all the other spirits of life, coming from the heart and brain, are thereby corrupted also; and *so* the man dieth. His hissing,

likewise, is said to be as bad, in regard that it blasteth trees, killeth birds, &c. by poisoning the air. If any thing be slain by it, the same also proveth venomous to such as touch it: only a weasel kills it.

"That they be bred out of an egg laid by an old cock, is *scarce* credible; howbeit some affirm with great confidence, that when the cock waxeth old·· there groweth in him, of his corrupted seed, a little egg with a thin film instead of a shell, and this being hatched by the toad, or some such like creature, bringeth forth a venomous worm, although not this basilisk, that king of serpents." SWAN's *Speculum Mundi*, Chap. ix. p. 486.—1635.

NOTE 37. Page 206.

"Œlian, in his 'VARIOUS HISTORY,' mentions a serpent, which appearing from the mouth of a cavern, stopped the march of Alexander's army through a spacious desert. The wild beasts, serpents, and birds, which Alexander encountered in marching through India, were most extravagantly imagined by the oriental fabulists, and form the chief wonders of that monarch's romance." WARTON.

Amongst the fabulous monsters of old romance,

the GRIPPE (distinguished from the Griffin, or Gryphon), seems to be pre-eminent. In an old and very rare French romance there is a curious description of this creature, which the reader may be pleased to see. " To give you an idea of the nature of this kind of monstrous serpent, know, that its body is as strong as an enraged bull. He has a human face; but instead of a nose he has the beak of an eagle. He possesses a goose's eyes, an ass's ears, and the teeth of a dog. His tongue is long and venomous; with which, when he is chafed, he darts a prodigious number of fire-brands united with a smoke so fetid, that it is enough to infect a whole city. He has the legs, feet, and claws of a lion; a dragon's tail, which is as long as a lance. His back is armed with a scale so hard, that no steel, however excellently tempered, is able to penetrate. Moreover, the shoulders are ornamented with the strong wings of a *Griffin*, which enable him to cleave the air even more rapidly than was possible to the cunning Dædalus, or to the horse of Pacolet *." fol. x.

* The full title of this very curious and entertaining work is as follows. " LE PREMIER LIURE DE L'HISTOIRE ET ANCIENNE CRONIQUE DE GERARD D'EUPHRATE, DVC DE BOURGONGUE: *traitant, pour la plus part, son origine, ieunesse, amours et cheua-*

NOTE 38. Page 207.

This story is told by Seneca of Cneius Piso. De Ira. lib. i. c. 8., and it is found in Chaucer's "SOMPNOUR'S TALE," who mentions the same authority.

NOTE 39. Page 210.

The following apologue from the Latin Æsop, is probably from the "Gesta Romanorum," the former being collected in the early part of the fifteenth century.

Of the poor Man and the Serpent.

"He that applies himself to do other men harm, ought not to think himself secure; wherefore Æsop rehearseth this fable. There was a serpent which came into the house of a poor man, and lived of that which fell from the poor man's table, for the which thing there happened great fortune to this man, and

lereux faitz d'armes: auec rencontres, et auantures merueilleuses, de plusieurs Cheualiers, et grans seigneurs de son temps: Mis de noueau en nostre vulgaire Francoys." PARIS, 1549. But the Colophon speaks of twelve books, and we have here the first only. It is in Sion College library.

he became rich. But on a day this man was very angrie against the serpent, and took a sword and smote at him; wherefore the serpent went out of the house, and came no more thither again. A little after, this man fell again into great poverty, and then he knew that by fortune of the serpent he was become rich; wherefore it repented him that he had driven away the serpent. Then he went and humbled himself to the serpent, saying, I pray thee that thou wilt pardon me the offence that I have done thee. And the serpent said, Seeing thou repentest thee of thy misdeed, I forgive thee; but as long as I shall live, I shall remember thy malice; for as thou hurtedst me once, so thou maiest again. *Wherefore that which was once evil, shall ever so be held; men ought therefore not to insult over him of whom they rcceive some benefit, nor yet to suspect their good and true friends.*" p. 80.—1658.

There is also a fable attributed to Avian, (a Latin writer of the fourth century, who imitated Phædrus), to the following purport.

" He that seeketh to get more than he ought, oft-times getteth nothing; as saith the fable, of a man which had a goose that laid every day an egge of gold. The man, out of covetousness, commanded her that every day she should lay two eggs: and

she said to him, 'Certainly, my master, I may not.' Wherefore the man was wroth with her, and slew her; by means whereof he lost his former profit, and afterwards waxed very sorrowful."—1658.

But these stories, with some of modern manufacture, have all, probably, originated from the apologue of *Gabria*, or *Babria*, a Greek poet, who put the fables of Æsop into Iambic verse. The period in which he flourished is unknown.

Περὶ ὄρνιθος ὠὸν χρυσοην τικτουσης,
Καὶ φιλαργύρού.

Ετικτε χρυσοην ὠὸν ὄρνις εἰσάπαξ.
Καὶ τις πλανηθεὶς χρυσεραςῆς τὴν φρένα,
Εκτεινε ταυτην, χρυσὸν ως λαβεῖν θελων.
Ελπὶς δε μεῖζον δῶρον ὠλεκεὶ τύχης.

Note 40. Page 214.

"In the days of chivalry, a concert of a variety of instruments of music constantly made a part of the solemnity of a splendid feast. So in an unprinted metrical romance of Emare. MSS. Cott. Calig. A. 2. fol. 72. a.

“ Sir Ladore let make a feast,
That was fair and honest,
With his lord the king;
There was *much minstrelsy*,
Tromp-*es*, tabors, and psaltery,
Both harp and fiddl-*e*-ing:”

And in Chaucer's “ January and May,” v. 1234.

“ At every course came the loud minstrelsy.”

WARTON.

Note 41. Page 217.

“ Gower, in the “ Confessio Amantis,” may perhaps have copied the circumstance of the morning trumpet from this apologue.

“ It so befell, that on a day
There was ordained by the lawe
A trump with a stern breath,
Which was cleped the trump of death:
And in the court where the king was,
A certain man this trumpe of brass
Hath in keeping, and thereof serveth,
That when a lord his death deserveth,
He shall this dreadful trump-*e* blow,
Before his gate, to make it know,

How that the judg-*e*-ment is give
Of death, which shall not be forgive.
The king when it was night anon,
This man hath sent, and bade him gone,
To trumpen at his brother's gate;
And he, which he might do algate[1],
Goeth forth, and doth the king's hest.
This lord which heard of this tempest
That he to-fore his gate blew,
Then wist he by the law, and knew
That he was surely dead," &c.

"But Gower has connected with this circumstance a different story, and of an inferior cast, both in point of moral and imagination. The truth is, Gower seems to have altogether followed this story as it appeared in the Speculum Historiale of Vincent of Beauvais, who took it from Damascenus's romance of Barlaam and Josaphat. Part of it is thus told in Caxton's translation of that legend. fol. 393.

"'And the kynge hadde suche a custome, that when one sholde be delyvered to deth, the kynge sholde send hys cryar wyth hys trompe that was ordeyned thereto. And on the even he sente the

1 Always.

cryar wyth the trompe tofore hys brother's gate, and made to soune the trompe. And whan the kynges brother herde this, he was in despayr of sauinge hys lyfe, and colde not slepe of all the nyght, and made his testament. And on the morne erly, he cladde hym in blacke: and came with wepyng with hys wyf and chyldren to the kynges paleys. And the kynge made hym to come tofore hym, and sayd to hym, a fooll that thou art, that thou hast herde the messagere of thy brother, to whom thou knowest well thou hast not trespaced, and doubtest so mooche, howe oughte not I then ne doubte the messageres of our Lorde agaynste whom I have soo ofte synned, which signefyed unto me more clerely the deth than the trompe.' "—Warton.

Note 42. Page 219.

Albertus was an abbot of Stade, and author of a Chronicle from Adam to 1256.

Note 43. Page 222.

"St. Austin's City of God is quoted for an answer of Diomedes the pirate to king Alexander." Warton.

Note 44. Page 223.

Aulus Gellius relates this story (Noct. Attic. Lib. XVI. cap. xix.), from Herodotus, in whom it is now extant. (Lib. viii.) This character of the dolphin has been often alluded to.

"Sweet sir, 'tis nothing;
Straight comes a *dolphin*, playing near your ship,
Having his crooked back up, and presents
A feather-bed to waft ye to the shore
As easily as if you slept i'th' court."

Ford. "*The Lover's Melancholy.*" Act. I. Sc. 3.

Note 45. Page 224.

This curious anecdote is recorded of Pausanias, in the eighth book of Valerius Maximus, "De Cupiditate gloriæ." Cap. xiv. Exter. 4.

"Nam dum Hermocles percontatus esset, *quonam modo subito clarus posset evadere*, atque is respondisset, *si illustrem virum aliquem occidisset, futurum ut gloria ejus ad ipsum redundaret:* continuò Philippum interemit. Et quidem quod petierat, assecutus est. Tam enim se parricidio, quam Philippus virtute, notum posteris reddidit."

NOTE 46. Page 226.

I am unable to find this account in Pliny. In the second Book, cap. ciii., and in the thirty-first, cap. ii., the reader will find many wonderful properties of fountains, but that of gushing forth to musical sounds appeareth not.

NOTE 47. Page 228.

For an account of the leprosy see Note 18, in this volume; the qualities attributed to it are as whimsical as fabulous.

NOTE 48. Page 232.

" This king unto him took a pheere [1]
Who died and left a female heir,
So buxom, blithe, and *full* of face [2],
As heaven had lent her all his grace."

SHAKSPEARE.

NOTE 49. Page 235.

" *Find ample confirmation at your gates.*"

" He made a law,
(To keep her still, and men in awe,)

1 A wife, a partner. 2 Quære, if not *fair of face!*

That whoso asked her for his wife,
His riddle told not, lost his life:
So for her many a wight did die,
As yon grim looks do testify." IB.

Note 50. Page 235.

" [*Pericles reads the Riddle.*]

" I am no viper, yet I feed
On mother's flesh, which did me breed:
I sought a husband, in which labour,
I found that kindness in a father.
He's father, son, and husband mild,
I mother, wife, and yet his child.
How they may be, and yet in two,
As you will live, resolve it you." IB.

Note 51. Page 236.

" *Ant.* Young prince of Tyre,
Though by the tenour of our strict edict,
Your exposition misinterpreting,
We might proceed to cancel of your days;
Yet hope, succeeding from so fair a tree
As your fair self, doth tune us otherwise:
Forty days longer we do respite you;
If by which time our secret be undone,

This mercy shows, we'll joy in such a son:
And until then, your entertain shall be,
As doth befit our honour, and your worth." IB.

NOTE 52. Page 236.

" *Enter* THALIARD.

" *Thal.* Doth your highness call?
" *Ant.* Thaliard, you're of our chamber, and our mind
Partakes her private actions to your secresy;
And for your faithfulness we will advance you.
Thaliard, behold, here's poison, and here's gold;
We hate the prince of Tyre, and thou must kill him."
IB.

NOTE 53. Page 238.

" *Thal.* Well, I perceive [*Aside.*
I shall not be hang'd now, although I would;
But since he's gone, the king it sure must please.
He 'scap'd the land, to perish on the seas.—
But I'll present me. Peace to the lords of Tyre!
" *Hel.* Lord Thaliard from Antiochus is welcome.
" *Thal.* From him I come
With message unto princely Pericles;
But, since my landing, as I have understood

Your lord has took himself to unknown travels,
My message must return from whence it came."

IB.

NOTE 54. Page 242.

" *Enter* PERICLES, *with Attendants.*

" *Per.* Lord governor, for so we hear you are,
Let not our ships and number of our men,
Be, like a beacon fir'd, to amaze your eyes.
We have heard your miseries as far as Tyre,
And seen the desolation of your streets :
Nor come we to add sorrow to your tears,
But to relieve them of their heavy load ;
And these our ships you happily may think [1]
Are, like the Trojan horse, war-stuff'd within,
With bloody views, expecting overthrow,
Are stor'd with corn, to make your needy bread,
And give them life, who are hunger-starv'd, half
dead.

1 This is the text of all the modern editions : it is, however, inaccurate. There are two verbs to one nominative case. I would read,

" And these our ships *which haply* you may think
Are, like the Trojan horse," &c.

" *Are* stored," &c.

The passage would then be sense.

" *All.* The gods of Greece protect you!
And we'll pray for you.
" *Per.* Rise, I pray you, rise;
We do not look for reverence, but for love,
And harbourage for ourself, our ships, and men.
" *Cle.* The which when any shall not gratify,
Or pay you with unthankfulness in thought,
Be it our wives, our children, or ourselves,
The curse of heaven and men succeed their evils!
Till when, (the which, I hope, shall ne'er be seen,)
Your grace is welcome to our town and us.
" *Per.* Which welcome we'll accept; feast here a while,
Until our stars that frown, lend us a smile. [*Exeunt.*"

IB.

NOTE 55. Page 244.

" *Dumb show.*

" *Enter at one door* PERICLES, *talking with* CLEON; *all the train with them. Enter at another door, a Gentleman, with a letter to* PERICLES; PERICLES *shows the letter to* CLEON; *then gives the Messenger a reward, and knights him. Exeunt Pericles, Cleon, &c. severally.*

" *Gow.* Good Helicane hath staid at home,
Not to eat honey, like a drone,

From other's labours; forth he strive
To killen bad, keep good alive;
And, to fulfil his prince' desire,
Sends word of all that haps in Tyre:
How Thaliard came full bent with sin,
And hid intent, to murder him;
And that in Tharsus was not best
Longer for him to make his rest:
He knowing so, put forth to seas,
Where when men been, there's seldom ease." Ib.

Note 56. Page 246.

"2 *Fish.* Ay, but hark you, my friend; 'twas we that made up this garment through the rough seams of the waters: there are certain condolements, certain vails. I hope, sir, if you thrive, you'll remember from whence you had it." Ib.

Note 57. Page 246.

The custom of anointing the body after bathing is a well-known eastern practice; but the *nudity* of the boy running through the streets with a proclamation, I do not exactly understand.

Note 58. Page 247.

An extract from Gower here, may throw some light upon the game alluded to.

" And as it should then befall
That day was set of such assise [1],
That they should in the land-*es* guise,
(As was heard of the people say)
Their common game then play.
And cried was, that they should come
Unto the gam-*e* all and some ;
Of them that ben deliver [2] and wite [3],
To do such mastery as they might.
They made them *naked* (as they should)
For so that ilke gam-*e* would ;
And it was the custom-*e* and use,
Among-*es* them, was no refuse.
The flower of all the town was there,
And of the court also there were ;
And that was in a larg-*e* place,
Right even before the king-*es* face,
Which Arthescates then hight.
The play was played right in his sight,

1 Manner. 2 Nimble ; Fr. 3 Skilful.

And who most worthy was of deed,
Receive he should a certain meed,
And in the city bear a price.
Apollonius, which was ware and wise,
Of every game could an end,
He thought assay, how so it went."

Confessio Amantis, lib. viii. fol. 178.

NOTE 59. Page 249.

" *Sim.* Yet pause a while;
Yon knight, methinks, doth sit too melancholy,
As if the entertainment in our court
Had not a show might countervail his worth.

SHAKSPEARE.

NOTE 60. Page 250.

" *Sim.* Tell him, we desire to know,
Of whence he is, his name and parentage.
" *Thai.* The king my father, sir, has drunk to you.
" *Per.* I thank him.
" *Thai.* Wishing it so much blood unto your life.
" *Per.* I thank both him and you, and pledge him freely.
" *Thai.* And further he desires to know of you,
Of whence you are, your name and parentage.

"*Per.* A gentleman of Tyre—(my name, Pericles;
My education being in arts and arms;)—
Who looking for adventures in the world,
Was by the rough seas reft of ships and men,
And, after shipwreck, driven upon this shore.
"*Thai.* He thanks your grace; names himself Pericles,
A gentleman of Tyre, who only by
Misfortune of the seas has been bereft
Of ships and men, and cast upon this shore.
"*Sim.* Now by the gods, I pity his misfortune,
And will awake him from his melancholy." IB.

Note 61. Page 250.

"*Thai.* But you, my knight and guest;
To whom this wreath of victory I give,
And crown you king of this day's happiness.
"*Per.* 'Tis more by fortune, lady, than my merit."
IB.

Note 62. Page 252.

"*Enter* Pericles.

"*Per.* All fortune to the good Simonides!

"*Sim.* To you as much, sir! I am beholden to you,
For your sweet music this last night: my ears,
I do protest, were never better fed
With such delightful pleasing harmony.
"*Per.* It is your grace's pleasure to commend;
Not my desert.
"*Sim.* Sir, you are music's master.
"*Per.* The worst of all her scholars, my good lord." IB.

NOTE 63. Page 253.

"*Sim.* My daughter, sir, thinks very well of you;
Ay, so well, sir, that you must be her master,
And she'll your scholar be; therefore look to it.
"*Per.* Unworthy I to be her schoolmaster.
"*Sim.* She thinks not so." IB.

NOTE 64. Page 260.

"*Helicanus.* No, no, my Escanes; know this of me,—
Antiochus from incest liv'd not free;
For which the most high gods not minding longer
To withhold the vengeance that they had in store,
Due to this heinous capital offence,

Even in the height and pride of all his glory,
When he was seated, and his daughter with him,
In a chariot of inestimable value,
A fire from heaven came, and shrivel'd up
Their bodies, even to loathing; for they so stunk,
That all those eyes ador'd them, ere their fall,
Scorn now their hand should give their burial."

Ib.

Ncte 65. Page 260.

" *Gow.* At last from Tyre
(Fame answering the most strong inquire)
To the court of king Simonides
Are letters brought; the tenour these:
Antiochus and his daughter's dead;
The men of Tyrus, on the head
Of Helicanus would set on
The crown of Tyre, but he will none:
The mutiny there he hastes t'appease;
And says to them, if king Pericles
Come not, in twice six moons, home,
He obedient to their doom
Will take the crown. The sum of this,
Brought hither to Pentapolis,
Y-ravished the regions round,
And every one with claps 'gan sound,
Our heir apparent is a king:
Who dream'd, who thought of such a thing?

Brief, he must hence depart to Tyre:
His queen with child, makes her desire
(Which who shall cross?) along to go;
(Omit we all their dole and woe.)" Ib.

Note 66. Page 262.

" *Lych.* Patience, good sir; do not assist the storm:
Here's all that is left living of your queen,—
A little daughter." Ib.

Note 67. Page 262.

" *Enter two Sailors.*

" 1 *Sail.* What courage, sir? God save you.

" *Per.* Courage enough: I do not fear the flaw;
It hath done to me the worst. Yet, for the love
Of this poor infant, this fresh-new sea-farer,
I would it would be quiet.

" 1 *Sail.* Slack the bolins there; thou wilt not, wilt thou? Blow and split thyself.

" 2 *Sail.* But sea-room, an the brine and cloudy billow kiss the moon, I care not.

" 1 *Sail.* Sir, your queen must overboard; the sea works high, the wind is loud, and will not lie till the ship be clear'd of the dead.

"*Per.* That's your superstition.

"1 *Sail.* Pardon us, sir; with us at sea it still hath been observed; and we are strong in earnest. Therefore briefly yield her; for she must overboard straight.

"*Per.* Be it as you think meet.—Most wretched queen!

"*Lyc.* Here she lies, sir.

"*Per.* A terrible child-bed hast thou had, my dear;
No light, no fire: the unfriendly elements
Forgot thee utterly; nor have I time
To give thee hallow'd to thy grave, but straight
Must cast thee, scarcely coffin'd, in the ooze;
Where, for a monument upon thy bones,
And aye-remaining lamps, the belching whale,
And humming water must o'erwhelm thy corpse,
Lying with simple shells. Lychorida,
Bid Nestor bring me spices, ink, and paper,
My casket and my jewels; and bid Nicander
Bring me the satin coffer: lay the babe
Upon the pillow: hie thee, whiles I say
A priestly farewell to her: suddenly, woman.
[*Exit Lychorida.*

"2 *Sail.* Sir, we have a chest beneath the hatches, caulk'd and bitumed ready.

"*Per.* I thank thee." Ib.

Note 68. Page 263.

Enter two Servants with a chest.

" *Serv.* So; lift there.
" *Cer.* What is that?
" *Serv.* Sir, even now
Did the sea toss upon our shore this chest;
'Tis of some wreck.
" *Cer.* Set 't down, let's look on it.
" 2 *Gent.* 'Tis like a coffin, sir.
" *Cer.* Whate'er it be,
'Tis wondrous heavy. Wrench it open straight;
If the sea's stomach be o'ercharg'd with gold,
It is a good constraint of fortune, that
It belches upon us.
" 2 *Gent.* 'Tis so, my lord.
" *Cer.* How close 'tis caulk'd and bitum'd!—
Did the sea cast it up?
" *Serv.* I never saw so huge a billow, sir,
As toss'd it upon the shore.
" *Cer.* Come, wrench it open;
Soft, soft!—it smells most sweetly in my sense.
" 2 *Gent.* A delicate odour.
" *Cer.* As ever hit my nostril; so,—up with it.
O you most potent god! what's here? a corse!
" 1 *Gent.* Most strange!

" *Cer.* Shrouded in cloth of state; balm'd and
entreasur'd
With bags of spices full!" IB.

NOTE 69. Page 264.

" *Cer.* She is alive; behold,
Her eyelids, cases to those heavenly jewels
Which Pericles hath lost,
Begin to part their fringes of bright gold;
The diamonds of a most praised water
Appear, to make the world twice rich. O live,
And make us weep to hear your fate, fair creature,
Rare as you seem to be." IB.

The original Latin text in this part ought to be preserved; and therefore I annex it.

" Quod cum fecissent, medicus aperuit, vidit puellam regalibus ornamentis decoratam et speciosam valde. Cujus pulchritudinem omnes videntes de ea multum admirabantur quoniam verus erat pulchritudinis radius in quo natura nihil viciosum constituit, nisi quòd eam immortalem non formaverat. Crines namque ejus erant nivei candoris sub quibus residerabat frontis lacteæ planicies: cujus nulla erat *detestabilis* rugositas. Oculi enim ejus erant quasi duorum siderum describentes orbis volubilitatem non prodigi. Aspectibus erant modestis

frenati, stabilis animi constantiam promittentes. Palpebrarum etiam pili non inhonestè natura in ea collocaverat. Nasus etiam ejus rectitudinis suæ lineam plenitudinis etiam decore possidebat in geminas dividens maxillarum partes. Nec vergebat in supremum nimiâ longitudine nec nimiâ brevitate correpta, sed decenti honestatis quantitate incedebat. Cujus collum radiis solaribus candidius, speciosis ornatum clinodiis, hominum aspectibus mirabilem intulerat animi jocunditatem. Corpus etiam non diminutum vel quantitatis mole superabundans nequaquam quibus in ea censere proposuit. Ex cujus pectore brachia pulchritudinis tanquam ex arboris trunco rami procedebant. Quorum digiti quantitatis debitam sibi assumpserant mensuram unguium fulgore non pretermisso [1]; cujus summaria speciositas nihil deformitatis sibi admisceri compatiebatur. In quâ potest notari etiam singularis animæ suæ perfectio per potentiam divinam creando sibi infusæ." Fol. LXIV. Ed. 1508.

The reader, I think, will agree with me, that this is altogether a brilliant description of female beauty; and, for the most part, as *yet* unhacknied.

1 "The shining of the nails not being forgotten." This has been rendered somewhat paraphrastically in the text. The nails, it should be remembered, are coloured in the East.

NOTE 70. Page 265.

" Here I give to understand,
(If e'er this coffin drive a-land,)
I, king Pericles, have lost
This queen, worth all our mundane cost,
Who finds her, give her burying,
She was the daughter of a king:
Besides this treasure for a fee,
The gods requite his charity!" SHAKSPEARE.

NOTE 71. Page 267.

" *Enter a Servant with boxes, napkins, and fire.*

" *Cer.* Well said, well said; the fire and the cloths—
The rough and woeful music that we have,
Cause it to sound, 'beseech you,
The vial once more;—How thou stirr'st, thou block?—
The music there.—I pray you give her air:—
Gentlemen,
This queen will live: nature awakes; a warmth
Breathes out of her; she hath not been entranc'd
Above five hours. See, how she 'gins to blow
Into life's flower again!" IB.

Note 72. Page 269.

"*Per.* Till she be married, madam,
By bright Diana, whom we honour all,
Unscissared shall this hair of mine remain,
Tho' I show will [1] in't." Ib.

Note 73. Page 273.

"*Dion.* Thy oath remember; thou hast sworn to do it:
'Tis but a blow, which never shall be known.
Thou cans't not do a thing i'the world so soon,
To yield thee so much profit. Let not conscience,
Which is but cold, inflame love in thy bosom,
Inflame too nicely; nor let pity, which
Even women have cast off, melt thee, but be
A soldier to thy purpose.
"*Leon.* I'll do't; but yet she is a goodly creature.
"*Dion.* The fitter then the gods should have her. Here
Weeping she comes for her old nurse's death.
Thou art resolv'd?
"*Leon.* I am resolv'd." Ib.

1 Obstinacy.

Note 74. Page 274.

"*Leon.* Come, say your prayers speedily.
"*Mar.* What mean you?
"*Leon.* If you require a little space for prayer,
I grant it: Pray! but be not tedious,
For the gods are quick of ear, and I am sworn
To do my work with haste.
"*Mar.* Why will you kill me?
"*Leon.* To satisfy my lady.
"*Mar.* Why would she have me kill'd?
Now, as I can remember, by my troth,
I never did her hurt in all my life;
I never spake bad word, nor did ill turn
To any living creature: believe me, la,
I never kill'd a mouse, nor hurt a fly:
I trod upon a worm against my will,
But I wept for it. How have I offended,
Wherein my death might yield her profit, or
My life imply her danger?
"*Leon.* My commission
Is not to reason of the deed, but do it.
"*Mar.* You will not do't for all the world, I hope.
You are well-favour'd, and your looks foreshow
You have a gentle heart. I saw you lately,
When you caught hurt in parting two that fought:

Good sooth, it show'd well in you; do so now:
Your lady seeks my life: come you between,
And save poor me, the weaker.

"*Leon.* I am sworn,
And will despatch.

"*Enter Pirates, whilst* MARINA *is struggling.*

"1 *Pir.* Hold, villain! [*Leonine runs away.*

"2 *Pir.* A prize! a prize!

"3 *Pir.* Half-part, mates, half-part. Come, let's have her aboard suddenly.

[*Exeunt Pirates with* MARINA."

IB.

NOTE 75. Page 275.

"*Dion.* Her monument
Is almost finished; and her epitaphs
In glittering golden characters express
A general praise to her." IB.

NOTE 76. Page 277.

"*Are you not a Lapsatenarian?*"

Of the Lapsateni, I am unable to give any account, unless they are meant for the *Lampsaceni*, the people of Lampsacus, a city in Asia, upon the Hellespont.

They were worshippers of Priapus, in which place, this divinity is said to have had his birth.

On referring to the romance of Apollonius, (i. e. the NARRATIO, &c.) I find my supposition confirmed. It is there written *Lampsaceni.*

NOTE 77. Page 281.

"*Gow.* Marina thus the brothel scapes, and
chances
Into an honest house, our story says.
She sings like one immortal, and she dances
As goddess-like to her admired lays:
Deep clerks she dumbs; and with her neeld com-
poses
Nature's own shape, of bud, bird, branch, or berry;
That even her art sisters the natural roses;
Her inkle, silk, twin with the rubied cherry:
That pupils lacks she none of noble race,
Who pour their bounty on her." SHAKSPEARE.

NOTE 78. Page 286.

"*Lys.* Sir, king, all hail! the gods preserve you!
Hail,
Hail, royal sir!
"*Hel.* It is in vain; he will not speak to you.

" 1 *Lord.* Sir, we have a maid in Mitylene, I durst wager,
Would win some words of him.
" *Lys.* 'Tis well bethought.
She, questionless, with her sweet harmony
And other choice attractions, would allure,
And make a battery through his deafen'd parts,
Which now are midway stopp'd:
She, all as happy as of all the fairest,
Is, with her fellow maidens, now within
The leafy shelter that abuts against
The island's side." IB.

NOTE 79. Page 287.

" *Lys.* Fair one, all goodness that consists in bounty
Expect even here, where is a kingly patient:
If that thy prosperous-artificial feat
Can draw him but to answer thee in aught,
Thy sacred physick shall receive such pay
As thy desires can wish." IB.

NOTE 80. Page 293.

" *Per.* Wherefore call'd Marina?
" *Mar.* Call'd Marina,
For I was born at sea.

"*Per.* At sea? thy mother?
"*Mar.* My mother was the daughter of a king;
Who died the very minute I was born,
As my good nurse Lychorida hath oft
Deliver'd weeping.
"*Per.* O, stop there a little!
This is the rarest dream that e'er dull sleep
Did mock sad fools withal: this cannot be.
My daughter's buried. [*Aside.*] Well:—where were you bred?
I'll hear you more, to the bottom of your story,
And never interrupt you.
"*Mar.* You'll scarce believe me; 'twere best I did give o'er.
"*Per.* I will believe you by the syllable
Of what you shall deliver. Yet, give me leave:—
How came you in these parts? where were you bred?
"*Mar.* The king my father, did in Tharsus leave
Till cruel Cleon, with his wicked wife,
Did seek to murder me: and having woo'd
A villain to attempt it, who having drawn,
A crew of pirates came and rescued me;
Brought me to Mitylene. But, now good sir,
Whither will you have me? Why do you weep? It may be,

You think me an impostor; no, good faith;
I am the daughter to king Pericles,
If good king Pericles be." Ib.

Note 81. Page 297.

" Pericles *on the deck asleep;* Diana *appearing to him as in a vision.*

" *Dia.* My temple stands in Ephesus; hie thee thither,
And do upon mine altar sacrifice.
There, when my maiden priests are met together,
Before the people all,
Reveal how thou at sea didst lose thy wife:
To mourn thy crosses, with thy daughter's, call,
And give them repetition to the life.
Perform my bidding, or thou liv'st in woe:
Do't, and be happy, by my silver bow.
Awake, and tell thy dream. [*Diana disappears.*"

Ib.

Note 82. Page 299.

" *Per.* Hail Dian! to perform thy just command,
I here confess myself the king of Tyre;
Who, frighted from my country, did wed
The fair Thaïsa, at Pentapolis.

At sea in childbed died she, but brought forth
A maid-child call'd Marina; who, O goddess,
Wears yet thy silver livery. She at Tharsus
Was nurs'd with Cleon; whom at fourteen years
He sought to murder: but her better stars
Brought her to Mitylene; against whose shore
Riding, her fortunes brought the maid aboard us,
Where, by her own most clear remembrance, she
Made known herself my daughter." Ib.

George Lillo, (the memorable author of George Barnwell) worked up this story into a drama of three acts. Here Philoten, the daughter of Cleon, is Queen of Tharsus; and when Pericles arrives, he recounts his history to her in the following lines, which display very considerable poetic ability.

"But to my purpose.
'Tis more than twice seven years since I beheld thee
With my Marina, both were infants then.
Peace and security smiled on your birth;
Her's was the rudest welcome to this world
That e'er was * Prince's child: Born on the sea,
(Hence is she called *Marina*,) in a tempest,
When the high working billows kissed the moon,

* *Had*—it should be.

And the shrill whistle of the boatswain's pipe
Seemed as a whisper in the ear of death[1];—
Born when her mother died! That fatal hour
Must still live with me.—O you gracious gods!
Why do you make us love your goodly gifts,
And snatch them straight away? The waves received
My queen. A sea-mate's chest coffined her corpse;
In which she silent lies 'midst groves of coral,
Or in a glittering bed of shining shells[2].
The air-fed lamps of heaven, the spouting whale,
And dashing waters that roll o'er her head,
Compose a monument to hide her bones,
Spacious as heaven, and lasting as the frame
Of universal nature."

Marina, Act II. Sc. 1.

When Pericles is informed of the death of his child, the mutability of human affairs rushes upon his mind.

" Once, princes sat, like stars, about my throne,
And veiled their crowns to my supremacy:
Then, like the sun, all paid me reverence
For what I was; and all the grateful loved me

1 This beautiful line is SHAKSPEARE'S. *Pericles*, Act III. Sc. I.

2 The Peri's Song in Lalla Rookh, may have been suggested to Mr. Moore by these lines.

For what I did bestow: now, not a glow-worm
But in the cheerless night displays more brightness,
And is of greater use than darkened Pericles.
Be not high-minded, queen! be not high-minded:
TIME is omnipotent—the king of kings;
Their parent, and their grave." *Ibid.*

Lillo had much tragic power, and wrote with a pathos which is irresistible. His versification is uncommonly harmonious. He was, perhaps, the last of the old school of the drama; and there are passages in some of his plays, which would have done no discredit to his most celebrated predecessors.

NOTE 83. Page 299.

" *Thai.* Voice and favour!—
You are—you are—O royal Pericles!—[*She faints.*
" *Per.* What means the woman? she dies! help,
gentlemen!
" *Cer.* Noble sir,
If you have told Diana's altar true,
This is your wife.
" *Per.* Reverend appearer, no;
I threw her o'erboard with these very arms.
" *Cer.* Upon this coast, I warrant you.

"*Per.* 'Tis most certain.

"*Cer.* Look to the lady;—O, she's but o'er-joy'd!
Early, one blust'ring morn, this lady was
Thrown on this shore. I op'd the coffin, and
Found there rich jewels; recover'd her, and plac'd her
Here in Diana's temple.

"*Per.* May we see them?

"*Cer.* Great sir, they shall be brought you to my house,
Whither I invite you. Look! Thaisa is
Recover'd.

"*Thai.* O, let me look!
If he be none of mine, my sanctity
Will to my sense bend no licentious ear,
But curb it, spite of seeing. O, my lord,
Are you not Pericles? Like him you speak,
Like him you are: Did you not name a tempest,
A birth, and death?

"*Per.* The voice of dead Thaisa!

"*Thai.* That Thaisa am I, supposed dead,
And drown'd.

"*Per.* Immortal Dian!

"*Thai.* Now I know you better.—
When we with tears parted Pentapolis,

The king, my father, gave you such a ring.
[*Shows a ring.*
"*Per.* This, this: no more, you gods! your present kindness
Makes my past miseries sport: You shall do well,
That on the touching of her lips I may
Melt, and no more be seen. O come, be buried
A second time within these arms.
"*Mar.* My heart
Leaps to be gone into my mother's bosom.
[*Kneels to Thaisa.*
"*Per.* Look, who kneels here! Flesh of thy flesh, Thaisa;
Thy burden of the sea, and call'd Marina,
For she was yielded there.
"*Thai.* Bless'd and mine own!"

SHAKSPEARE.

NOTE 84. Page 302.

"This story, the longest in the book before us, and the ground-work of a favourite old Romance, is known to have existed before the year 1190.

"In the prologue to the English Romance on this subject, called KYNGE APOLYNE OF THYRE, and printed by Wynkyn de Worde, in 1510, we are told.

'My worshypfull mayster, Wynkyn de Worde, havynge a lytell boke of an auncyent hystory of a kynge sometyme reynyne in the countree of Thyre called Appolyn, concernynge his malfortunes and peryllous adventures right espouventables[1], bryefly compyled, and pyteous for to here; the which boke I, Robert Coplande[2], have me applyed for to translate out of the Frensshe language into our maternal Englysshe tongue, at the exhortacyon of my forsayd mayster, accordynge dyrectly to myn auctor: gladly followynge the trace of my mayster Caxton, begynnynge with small storyes and pamfletes and so to other.' The English romance, or the French, which is the same thing, exactly corresponds in many passages with the text of the GESTA. I will instance in the following one only, in which the complication of the fable commences. King Appolyn dines in disguise in the hall of king Altistrates. 'Came in the kynges daughter, accompanyed with many ladyes and damoysellcs, whose splendente beaute were *too long to endyte,* for her rosacyate

1 Fearful, terrible.—FR.

2 "The printer of that name. He also translated from the French, at the desire of Edward duke of Buckingham, the romance of the KNYGHT OF THE SWANNE. See his *Prologue.*"—WARTON.

coloure was medled [1] with grete favour. She dranke unto her fader, and to all the lordes, and to all them that had ben at the play of the Shelde [2]. And as she behelde here and there, she espyed kynge Appolyn, and then she sayd unto her fader, syr, what is he that sytteth so hye as by you; it semeth by hym that he is angry or sorrowfull? The kynge sayd, I never sawe so nimble and pleasaunt a player at the shelde, and therefore have I made hym to come and soupe with my knyghtes. And yf ye wyll knowe what he is, demaunde hym; for peradventure he wyll tell you sooner than me. Methynke that he is departed from some good place, and I thinke in my mynde that somethynge is befallen hym for which he is sory. This sayd, the noble dameysell wente unto Appolyn and sayd, Fayre sir, graunt me a boon. And he graunted her with goode herte. And she sayd unto hym, albeyt that your vysage be triste and hevy, your behaviour sheweth noblesse and facundyte, and therefore I pray you to tell me of youre affayre and estate. Appolyn answered, yf ye demaunde of my rychesses, I have lost them in the sea. The damoysell sayd, I pray you that you tell me of your adventures [3].'

1 Mingled. 2 Tournament. 3 Cap. xi

But in the GESTA, the princess at entering the royal hall, kisses all the knights and lords present, except the stranger. Vossius says, that about the year 1520, one Alamanus Rinucinus, a Florentine, translated into Latin this fabulous history; and that the translation was corrected by Beroaldus. Vossius certainly cannot mean that he translated it from the Greek original."—WARTON.

"The history of APOLLONIUS, KING OF TYRE, was supposed by Mark Welser, when he printed it in 1595, to have been translated from the Greek a thousand years before [Fabr. Bib. Gr. v. 6. p. 821.] It certainly bears strong marks of a Greek original, though it is not (that I know) now extant in that language. The rythmical poem, under that title, in modern Greek, was re-translated (if I may so speak) from the Latin *απο Λατινικης εις Ρωμαϊκην γλωσσαν*. *Du Fresne*, Index Author. *ad. Gloss. Græc.* When Welser printed it, he probably did not know that it had been published already (perhaps more than once) among the GESTA ROMANORUM. In an edition, which I have, printed at Rouen in 1521, it makes the 154th chapter. Towards the latter end of the xiith century, *Godfrey of Viterbo*, in his *Pantheon* or Universal Chronicle, inserted this romance

as part of the history of the third Antiochus, about 200 years before Christ. It begins thus [MS. *Reg.* 14. c. xi.]

" Filia Seleuci regis stat clara decore
Matreque defunctâ pater arsit in ejus amore.
Res habet effectum, pressâ puellâ dolet."

" The rest in the same metre, with one pentameter only to two hexameters.

" Gower, by his own acknowledgment, took his story from the *Pantheon;* as the author, (whoever he was) of Pericles, prince of Tyre, professes to have followed Gower,"—Tyrwhitt.

" It is observable, that the hero of this tale is, in Gower's poem, as in the present play, called *prince* of Tyre; in the Gesta Romanorum [1], and Copland's prose romance, he is entitled *King*. Most of the incidents of the play are found in the *Confessio Amantis*, and a few of Gower's expressions are occasionally borrowed. However, I think it is not unlikely that there may have been (though I have not met with it) an early prose translation of this popular story from the Gesta Romanorum, in which the name of Apollonius was changed to Pericles;

1 This is not strictly true. He is frequently called Princeps, and generally so in the opening of the story.

to which, likewise, the author of this drama may have been indebted."

"The numerous corruptions that are found in the original edition in 1609, which have been carefully preserved and augmented in all the subsequent impressions, probably arose from its having been *frequently exhibited on the stage.* In the four quarto editions it is called *the much admired play* of PERICLES PRINCE OF TYRE; and it is mentioned by many ancient writers as a very popular performance."—MALONE.

"There are three French translations of this story, viz. 'La chronique d'Appolin, Roy de Thyr;' 4to. Geneva, bl. l. no date; and 'Plaisante et agréable Histoire d'Appolonius Prince de Thyr en Affrique, et Roi d'Antioche; traduit par Gilles Corozet,' 8vo. Paris, 1530; and (in the seventh volume of the *Histoires Tragiques*, &c. 12mo. 1604, par François Belle-forest, &c.) 'Accidens diuers aduenus à Appollonie Roi des Tyriens: ses malheurs sur mer, ses pertes de femme et fille, et la fin heureuse de tous ensemble.'"

"The popularity of this tale of Apollonius, may be inferred from the very numerous MSS. in which it appears.

"Both editions of Twine's translation are now

before me. Thomas Twine was the continuator of Phaer's Virgil, which was left imperfect in the year 1558."—Steevens.

Note 85. Page 304.

Wandlesbury. There is no account of this place in Camden's Britannia.

Note 86. Page 308.

From this story we learn, (as Warton observes,) "that when a company was assembled, if a jugler or minstrel were not present, it was the custom of our ancestors to entertain themselves by relating or hearing a series of adventures. Thus the general plan of the Canterbury Tales, which at first sight seems to be merely an ingenious invention of the poet to serve a particular occasion, is in great measure founded on a fashion of ancient life: and Chaucer, in supposing each of the pilgrims to tell a tale as they are travelling to Becket's shrine, only makes them adopt a mode of amusement which was common to the conversations of his age. I do not deny that Chaucer has shewn his address in the use and application of this practice."

Sir Walter Scott, in his notes to the third Canto of "Marmion," cites this story immediately from Gervase of Tilbury, (*Otia Imperial. ap. Script. rer. Brunsvic.* Vol. 1. p. 797), without knowing apparently of its existence in the GESTA ROMANORUM. The knight's name in Gervase is *Osbert*, which seems to form the only difference in the stories: Sir Walter mentions the adventure of two Bohemian knights, but not altogether as it occurs in the authority he has given. I shall transcribe the original.

"Niderius telleth this story: In the borders of the kingdome of Bohemia lieth a valley, in which divers nights together was heard clattering of armour, and clamors of men, as if two armies had met in pitcht battell. Two knights that inhabited neere unto this prodigious place, agreed to arme themselves, and discover the secrets of this invisible army. The night was appointed, and accommodated at all assayes they rode to the place, where they might descry two battels ready ordered for present skirmish; they could easily distinguish the colours and pravant liveries of everie company: but drawing neere, the one (whose courage began to relent) told the other that he had seene sufficient for his part, and thought it good not to dally with such prodegies, wherefore further than he was he would

not go. The other called him coward, and prickt on towards the armies ; from one of which an horseman came forth, fought with him, and cut off his head. At which sight the other fled, and told the newes the next morning. A great confluence of people searching for the body, found it in one place, the head in another, but neither could discern the footing of horse or man ; onely the print of birds feet, and those in myrie places, &c."—HEYWOOD's "*Hierarchie of the Blessed Angels*," page 554, 5—1635.

"The most singular tale of the kind," says Sir Walter Scott, "is contained in an extract communicated to me by my friend Mr. Surtees of Mainsforth, in the Bishopric, who copied it from a MS. note in a copy of Burthogge 'On the nature of Spirits,' 8vo. 1694, which had been the property of the late Mr. Gill, attorney-general to Egerton, Bishop of Durham."—*Notes to* MARMION. This extract is in Latin ; as it is certainly very curious I annex a translation.

"It will not be tedious if I relate, upon the faith of a very worthy and noble person, a wonderful thing of this kind, which happened in our times. Ralph Bulmer, leaving the camp (at that time pitched near Norham) for the sake of recreation, and pursuing the farther bank of the Tweed with his har-

riers, met by accident a certain noble Scot, formerly, as he thought, well known to him. The latter commenced a furious attack; and as it was permitted amongst foes during a contest (there being but a very brief space for question) they met one another with rapid course and hostile minds. Our knight, in the first career, unable to withstand the impetuous attack of his adversary, was thrown, horse and man, to the ground; and discharged copious streams of blood from wounds in the head and breast. He resembled a dying man, which the other observing, addressed him with soothing words; and promised assistance if he would follow his instructions, and abstain from every thought of sacred things. Moreover, on condition that he offered neither prayers nor vows either to God, the Virgin Mary, or to any saint whatever, he engaged to restore him to health and strength in a short time. The condition being complied with, in consequence of the agony he suffered, the cunning knave murmuring, I know not what kind of dishonest murmur, took him by the hand; and sooner than it is said, raised him upon his feet whole, as before. But our knight, struck with the greatest terror at the unheard of novelty of the case, exclaimed, 'My Jesus!' or something like it. Looking about him immediately afterward, he

saw neither his enemy nor any one else; and the steed, which but very lately had been afflicted with a grievous wound, was feeding quietly by the river-side. He returned to the camp in great astonishment; and fearful of obtaining no credit, in the first instance concealed the circumstance; but on the completion of the war he declared the whole to his confessor. There is no doubt but it was a delusion; and the vile deceit of that subtle cozener is apparent, by which he would have seduced a Christian hero to use forbidden aid. The name of this person (in other respects noble and distinguished) I forbear to mention; since there is no question but the devil, by permission of God, may assume what shape he pleases; nay, even that of an angel of light; as the hallowed eye of the Almighty observes."

The MS. chronicle, Sir Walter adds, from which this extract was taken, cannot now be found.

Note 87. Page 310.

"Gower has this history more at large in the Confessio Amantis: but he refers to a *Cronike*, which seems to be the Boke of Troie, mentioned at the end of the chapter [1]."—Warton.

1 Lib. v. fol. 99. See fol. 101.

NOTE 88. Page 315.

" I know not of any book of Josephus on this subject. The first editor of the Latin Josephus was Ludovicus Cendrata, of Verona, who was ignorant that he was publishing a modern translation."— " The substance of this chapter is founded on a rabbinical tradition related by Fabricius [1]. When Noah planted the vine, Satan attended, and sacrificed a sheep, a lion, an ape, and a sow. These animals were to symbolise the gradations of ebriety. When a man begins to drink, he is meek and ignorant as the lamb, then becomes bold as the lion; his courage is soon transformed into the foolishness of the ape, and at last he wallows in the mire like a sow. Chaucer hence says, in the MANCIPLES PROLOGUE, as the passage is justly corrected by Mr. Tyrwhitt,

' I trowe that ye have dronken *wine of ape*,
And that is when men plaien at a strawe '.

In the old KALENDRIER DES BERGERS, as Mr. Tyrwhitt has remarked, *Vin de singe*, *vin de mouton*, *vin de lyon*, and *vin de porceau*, are mentioned in

1 COD. PSEUDEPIGR. VET. TESTAM. Vol. I. p. 275.

their respective operations on the four temperaments of the human body."—Warton.

Note 89. Page 317.

Many strange stories are related of spirits; among others, let the reader take the following. A young and beautiful girl, of a noble Scottish family, consorted with a spirit, who was discovered in her bed. "The clamour flies abroad, the neighbours come in to be spectators of the wonderment, and amongst them the parson of the parish, who was a scholar, and a man of unblemished life and conversation: who seeing this prodigious spectacle, broke out into these words of St. John the Evangelist, *Et Verbum caro factum est,* And the Word was made flesh: which was no sooner spoke, but the devil arose, and suddenly vanished in a terrible storme, carrying with him the roofe of the chamber, and setting fire on the bed wherein he had lien, which was in a moment burned to ashes. Shee was within three days after delivered of a monster, such as the father appeared unto them, of so odible an aspect, that the midwives caused it instantly to be burnt, lest the infamy of the daughter might too

*

much reflect upon the innocencie of the noble parents."—*Heywood's Hierarchie*, lib. viii. p. 542.

"Another thing, much more admirable, hapned in the diocesse of Cullein. Diuers princes and noblemen being assembled in a beautifull and faire pallace, which was scituate upon the riuer Rhine, they beheld a boat or small barge make toward the shore, drawne by a swan in a siluer chaine, the one end fastened about her necke, the other to the vessel, and in it an unknowne souldier, a man of a comely personage, and gracefull presence, who stept upon the shore: which done, the boat, guided by the swan, left him, and floted downe the river. This man fell afterward in league with a faire gentlewoman, married her, and by her had many children. After some yeares, the same swanne came with the same barge unto the same place; the souldier entring into it, was caried thence the way he came, after disappeared, left wife, children, and family, and was never seen amongst them after! Now who can judge this to be other than one of those spirits that are named Incubi."—*Ibid*, p. 541.

This beautiful incident of the swan drawing the boat, occurs, I think, in Morte Arthur.

Note 90. Page 319.

" This story, which seems imperfect, I suppose, is from Gervase of Tilbury."—Warton.

" The drinking vessels of the northern nations were the horns of animals, of their natural length, only tipt with silver, &c.—In York-minster is preserved one of these ancient drinking-vessels, composed of a large elephant's tooth, of its natural dimensions, ornamented with sculpture, &c. See Drake's Hist."—Bishop Percy.

Note 91. Page 320.

" Whenever our compiler quotes Gervase of Tilbury the reference is to his Otia Imperialia : which is addressed to the Emperor Otho the Fourth, and contains his *Commentarius de regnis Imperatorum Romanorum*, his *Mundi Descriptio*, and his *Tractatus de Mirabilibus Mundi*. All these four have been improperly supposed to be separate works."—Warton.

NOTE 92. Page 334.

" *The game of the* SCHACI."

Scaci, Scacci, or Scachi—a *kind* of chess: " *le jeu des Echecs.* Thus called, according to Du Fresne, from the Arabic or Persian word, SCACH, or king, because this is the principal piece in the game. Pseudo-Ovidius, lib. i. *de Vetula,* furnishes the following description, which will somewhat elucidate the text.

" Sex species saltus exercent, sex quoque scaci,
Miles, et Alphinus, Roccus, Rex, Virgo, Pedesque,
In campum primum de sex istis saliunt tres,
Rex ; Pedes, Virgo : Pedes in rectum salit, atque
Virgo per obliquum, Rex saltu gaudet utroque,
Ante retroque tamen tam Rex quam Virgo moventur,
Ante Pedes solum ; capiens obliquus in ante,
Cum tamen ad metam stadii percurrerit, extunc
Sicut Virgo salit, in campum verò secundum
Tres alii saliunt, in rectum Roccus, eique
Soli concessum est ultra citraque salire.
Obliquè salit Alphinus, sed Miles utroque
Saltum componit."

Of the origin of this play the same worthy writer observes.

" Est alius ludus scacorum, *ludus Ulyssis,*
Ludus Trojana quem fecit in obsidione,
Ne vel tæderet proceres in tempore treugæ,
Vel belli, si qui pro vulneribus remanerent
In castris : ludus qui castris assimilatur,
Inventor cujus jure laudandus in illo est,
Sed caussam laudis non advertunt nisi pauci."

Ibid.

NOTE 93. Page 334.

" ROCHUS."

Rochus, *Roccus*, *Rocus*, *Hrocus*, from the German word ROCH, signifying an upper garment. Whether this etymology can be admitted, is very doubtful. It moves to the right, in Pseud. Ovid.

NOTE 94. Page 335.

" ALPHINUS."

This piece is called, by the French, LE FOL, and by the Italians, ALFINO. *Du Fresne* in *v.* Ac-

cording to Pseudo-Ovidius it moves in an oblique direction.

Note 95. Page 338.

Among many other matters in dispraise of the fair sex, which are found in this application, (and which I should blush to translate!) the writer observes after Seneca, "Quòd mulieres quæ malam faciem habent, leves et impudicæ sunt." But this is a Platonic tenet. Again, "Quidius," (or Ovidius) very learnedly remarks, "Casta est quam nemo rogavit." This is no doubt the original of a song in Congreve's "Love for Love."

"A nymph and a swain to Apollo once prayed;
The swain had been jilted, the nymph been betrayed:
Their intent was to try, if his oracle knew,
E'er a nymph that was chaste, or a swain that was true.

"Apollo was mute, and had like to've been posed,
But sagely at length he this secret disclosed:
He alone won't betray in whom none will confide;
And the nymph may be chaste, that has never been tried."

Note 96. Page 341.

" This fable is told in the Greek legend of Barlaam and Josaphat, written by Johannes Damascenus; and in Caxton's Golden Legende, fol. 129. It is also found in Clericalis Disciplina of Alphonsus."—Warton.

Mr. Way has told this tale so beautifully, that no apology is necessary for its introduction here.

" THE LAY OF THE LITTLE BIRD.

" In days of yore, at least a century since,
There liv'd a carle as wealthy as a prince:
His name I wot not; but his wide domain
Was rich with stream and forest, mead and plain;
To crown the whole, one manor he possess'd
In choice delight so passing all the rest,
No castle, burgh, or city might compare
With the quaint beauties of that mansion rare.
The sooth to say, I fear my words may seem
Like some strange fabling, or fantastick dream,
If, unadvis'd, the portraiture I trace,
And each brave pleasure of that peerless place;
Foreknow ye then, by necromantick might
Was rais'd this paradise of all delight;

A good knight own'd it first; he, bow'd with
age,
Died, and his son possess'd the heritage:
But the lewd stripling, all to riot bent,
(His chattels quickly wasted and forespent,)
Was driven to see this patrimony sold
To the base carle of whom I lately told.
Ye wot right well there only needs be sought
One spendthrift heir, to bring great wealth to
nought.
A lofty tower and strong, the building stood
Midst a vast plain surrounded by a flood;
And hence one pebble-paved channel stray'd,
That compass'd in a clustering orchard's shade:
'Twas a choice charming plat; abundant round
Flowers, roses, odorous spices cloth'd the ground;
Unnumber'd kinds, and all profusely shower'd
Such aromatick balsam as they flower'd,
Their fragrance might have stay'd man's parting
breath,
And chas'd the hovering agony of death.
The sward one level held, and close above
Tall shapely trees their leafy mantles wove,
All equal growth, and low their branches came,
Thick set with goodliest fruits of every name.

In midst, to cheer the ravish'd gazer's view,
A gushing fount its waters upward threw,
Thence slowly on with crystal current pass'd,
And crept into the distant flood at last:
But nigh its source a pine's umbrageous head
Stretch'd far and wide in deathless verdure spread,
Met with broad shade the summer's sultry gleam,
And through the livelong year shut out the beam.
"Such was the scene:—yet still the place was bless'd
With one rare pleasure passing all the rest:
A wondrous bird of energies divine
Had fix'd his dwelling in the tufted pine;
There still he sat, and there with amorous lay
Wak'd the dim morn, and clos'd the parting day:
Match'd with these strains of linked sweetness wrought
The violin and full-ton'd harp were nought;
Of power they were with new-born joy to move
The cheerless heart of long-desponding love;
Of power so strange, that should they cease to sound,
And the blithe songster flee the mystick ground,
That goodly orchard's scene, the pine-tree's shade,
Trees, flowers, and fount, would all like vapour fade.

'Listen, listen to my lay!'
Thus the merry notes did chime,
'All who mighty love obey,
Sadly wasting in your prime,
Clerk and laick, grave and gay!
Yet do ye, before the rest,
Gentle maidens, mark me tell!
Store my lesson in your breast,
Trust me it shall profit well:
Hear, and heed me, and be bless'd!'
So sang the bird of old: but when he spied
The carle draw near, with alter'd tone he cried—
'Back, river, to thy source; and thee, tall tower,
Thee, castle strong, may gaping earth devour!
Bend down your heads, ye gaudy flowers, and fade!
And wither'd be each fruit-tree's mantling shade!
Beneath these beauteous branches once were seen
Brave gentle knights disporting on the green,
And lovely dames; and oft, these flowers among,
Stay'd the blithe bands, and joy'd to hear my song;
Nor would they hence retire, nor quit the grove,
Till many a vow were past of mutual love;
These more would cherish, those would more deserve;
Cost, courtesy, and arms, and nothing swerve.

'O bitter change! for master now we see
A faitour villain carle of low degree;
Foul gluttony employs his livelong day,
Nor heeds nor hears he my melodious lay.'
  So spake the bird; and, as he ceas'd to sing,
Indignantly he clapp'd his downy wing,
And straight was gone; but no abasement stirr'd
In the clown's breast at his reproachful word:
Bent was his wit alone by quaint device
To snare, and sell him for a passing price.
So well he wrought, so craftily he spread
In the thick foliage green his slender thread,
That when at eve the little songster sought
His wonted spray, his heedless foot was caught.
'How have I harm'd you?' straight he 'gan to cry,
And wherefore would you do me thus to die?'—
'Nay, fear not,' quoth the clown, 'for death or wrong;
I only seek to profit by thy song;
I'll get thee a fine cage, nor shalt thou lack
Good store of kernels and of seeds to crack;
But sing thou shalt; for if thou play'st the mute,
I'll spit thee, bird, and pick thy bones to boot.'
'Ah, wo is me!' the little thrall replied,
'Who thinks of song, in prison doom'd to bide?

And, were I cook'd, my bulk might scarce afford
One scanty mouthful to my hungry lord.'
  " What may I more relate ?—the captive wight
Assay'd to melt the villain all he might;
And fairly promis'd, were he once set free,
In gratitude to teach him secrets three;
Three secrets, all so marvellous and rare,
His race knew nought that might with these compare.
  " The carle prick'd up his ears amain; he loos'd
The songster thrall, by love of gain seduc'd:
Up to the summit of the pine-tree's shade
Sped the blithe bird, and there at ease he stay'd,
And trick'd his plumes full leisurely, I trow,
Till the carle claim'd his promise from below:
' Right gladly;' quoth the bird; ' now grow thee wise:
All human prudence few brief lines comprize:
First then, lest haply in the event it fail,
Yield not a ready faith to every tale:'—
Is this thy secret?' quoth the moody elf,
' Keep then thy silly lesson for thyself;
I need it not:'—' Howbe 'tis not amiss
To prick thy memory with advice like this
But late, meseems, thou hadst forgot the lore;
Now may'st thou hold it fast for evermore.

Mark next my second rule, and sadly know,
WHAT'S LOST, 'TIS WISE WITH PATIENCE TO FOREGO.'
"The carle, though rude of wit, now chaf'd amain;
He felt the mockery of the songster's strain.
'Peace,' quoth the bird; 'my third is far the best;
Store thou the precious treasure in thy breast:
WHAT GOOD THOU HAST, NE'ER LIGHTLY FROM THEE CAST:'
—He spoke, and twittering fled away full fast.
Straight, sunk in earth, the gushing fountain dries,
Down fall the fruits, the wither'd pine-tree dies,
Fades all the beauteous plat, so cool, so green,
Into thin air, and never more is seen.
"Such was the meed of avarice:—bitter cost!
The carle who all would gather, all has lost."

The same story is to be found in Lydgate, entitled "The Chorle and the Bird."

NOTE 97. Page 342.

"This is another of Barlaam's Apologues in Damascenus's romance of BARLAAM AND JOSAPHAT: and which has been adopted into the Lives of the Saints, by Surius and others. A MORALIZATION is subjoined, exactly agreeing with that in the GESTA.'—WARTON.

Note 98. Page 343.

" Our compiler here means Justin's Abridgement of Trogus; which, to the irreparable injury of literature, soon destroyed its original. An early epitome of Livy would have been attended with the same unhappy consequences."—Warton.

Note 99. Page 347.

This is compounded of two stories, apparently from the Golden Legend, fol. 218. ' A monke that had ben a rybaude in y[e] worlde and a player, tempted by a wycked spyrite, wolde returne agayne to y[e] worlde. And as Saynt Bernarde reteyned hym, he demaunded hym wherof he sholde lyue. And he answered hym y[t] he coude well playe at the dyce, and he sholde well lyue therby. And Saynt Bernarde sayd to hym. If I delyuer to the ony good wylt thou come to me agayn euery yere that I may parte halfe agayn with the. And he had grete joye therof, and promysed hym so to do. And than Saynt Bernarde said, that there sholde be delyvered to hym twenty shyllynges. And than he wente hys waye therwith. And this holy man dyd

this for to drawe hym agayne to the relygyon as he dyd after. And so he wente forth and lost all, and cam agayne all confused tofore y[e] gate. And whan Saynt Bernarde knewe hym there, he wente to hym joyously and opened hys lappe for to parte the gayne, and he sayd, Fader I have wonne no thynge, but have lost your catayle, receyue me if it please you for to be your catayle. And Saynte Bernarde answered to hym swetely, if it be so, it is better that I receyue the than lese bothe y[e] one and that other. ¶ On a tyme Saynt Bernarde rode upon an hors by the way, and mette a vylayne by y[e] waye whiche sayd to hym that he had not his hert ferme and stable in prayenge. And y[e] vylayne or uplondysshe man had grete despyte therof, and sayd that he had his herte ferme and stable in all his prayers. And Saynt Bernarde which wolde vaynquysshe hym, and shewe his foly, sayd to hym. Departe a lytell fro me, and begyn thy Pater Noster in the best entent thou canst, and if y[u] canst fynysshe it without thynkyng on ony other thynge, w[t]out doubte I shall gyue to the the hors that I am on. And thou shalte promyse to me by thy fayth, that if thou thynke on any other thynge, y[u] shalte not hyde it fro me. And the man was gladde, and reputed that hors his, and graunted it hym, and went aparte,

and began hys Pater Noster, and he had not sayd the halfe when he remembered yf he sholde haue y[e] sadle withall, and therwith he returned to Saynt Bernarde, and sayd that he had thought in prayenge. And after y[t] he had no more wyll to anaunt[1] hym."

NOTE 100. Page 347.

"This is the story of Boccace's popular novel of TITO AND GISIPPO, and of Lydgate's *Tale of two Marchants of Egypt and of Baldad*, a manuscript poem in the British Museum, and lately in the library of Dr. Askew[2]. Peter Alphonsus is quoted for this story; and it makes the second fable of his CLERICALIS DISCIPLINA."—WARTON.

NOTE 101. Page 370.

"The reader perceives this is the story of Guido or Guy, Earl of Warwick; and probably this is the early outline of the life and death of that renowned champion[3].

1 Boast.

2 R. Edwards has a play on this story.

3 Mr. Ellis (*Specimens*, Vol. II. p. 5.) supposes this a mistake; the original romance being written in French as early as the

" Many romances were at first little more than legends of devotion, containing the pilgrimage of an old warrior. At length, as chivalry came more into vogue, and the stores of invention were increased, the youthful and active part of the pilgrim's life was also written, and a long series of imaginary martial adventures was added, in which his religious was eclipsed by his heroic character, and the penitent was lost in the knight-errant. That which was the principal subject of the short and simple legend, became only the remote catastrophe of the voluminous romance. And hence, by degrees, it was almost an established rule of every romance, for the knight to end his days in a hermitage. Cervantes has ridiculed this circumstance with great pleasantry, where Don Quixote holds a grave debate with Sancho, whether he shall turn saint or archbishop.

" So reciprocal, or rather so convertible, was the pious and the military character, that even some of the APOSTLES had their romance. In the ninth century, the chivalrous and fabling spirit of the Spaniards transformed Saint James into a knight. They pretended that he appeared and fought with irresis-

13th century, and the Gesta Romanorum not composed till the commencement of the 14th. But the date of the *Gesta* is very uncertain, and may have been written long before.

tible fury, completely armed, and mounted on a stately white horse, in most of their engagements with the Moors; and because, by his superior prowess in these bloody conflicts, he was supposed to have freed the Spaniards from paying the annual tribute of a hundred Christian virgins to their infidel enemies, they represented him as a professed and powerful champion of distressed damsels. This apotheosis of chivalry in the person of their own apostle, must have ever afterwards contributed to exaggerate the characteristical romantic heroism of the Spaniards, by which it was occasioned; and to propagate, through succeeding ages, a stronger veneration for that species of military enthusiasm, to which they were naturally devoted. It is certain, that in consequence of these illustrious achievements in the Moorish wars, Saint James was constituted patron of Spain; and became the founder of one of the most magnificent shrines, and of the most opulent order of knighthood, now existing in Christendom. The legend of this invincible apostle is inserted in the Mosarabic Liturgy."—Warton.

The following is an abstract of the romance of Sir Guy above alluded to.

" The piety of Sir Guy was neither less capricious, nor less disastrous in its consequences, than

the affection of his mistress. He had been taught that other duties were more sacred and more acceptable in the sight of heaven, than those of husband and father. But the historian shall tell his own story. At the end of forty days after the marriage, it happened that

> " As Sir Guy came from play,
> Into a tower he went on high,
> And looked about him, far and nigh ;
> Guy stood, and bethought him, tho,
> How he had done many a man wo,
> And slain many a man with his hand,
> Burnt and destroyed many a land,
> And all was for woman's love,
> And not for God's sake above.

" Felice, who had observed his reverie, inquired the cause ; and learnt, with horror and astonishment, his determination to spend the remainder of his life in a state of penance and mortification. He contented himself with directing her, whenever their child should be of proper age, if it should prove a son, to intrust his education to Sir Heraud ; and quitted her without taking leave of the earl, and even without communicating to his old compa-

nion Heraud the singular resolution he had formed. Felice, unable to detain him, places on his finger a gold ring, requesting him to bestow at least a thought on her whenever he should cast his eyes on that pledge of her affection ; and her husband, after promising to obey her instructions, assumes the dress of a palmer, and departs for the Holy Land.

" Felice communicates to Rohand the news of this unexpected misfortune ; and the good earl is persuaded, with great appearance of probability, that Sir Guy can mean no more than to put her affection to the test, by a conduct as capricious as her own. She at first is disposed to put an end to her life, but is checked by the thoughts of her child. Sir Heraud, in hopes of diverting his friend from his resolution, takes the habit of a pilgrim, and travels in quest of him, but returns without success.

" Guy sought *hallowes* [1] in many countrè,
And sithe to Jerusalem went he ;
And when he to Jerusalem came,
To Antioch his way he *name* [2].

1 Saints. 2 Took.

" Sir Guy, solely occupied with devotional pursuits, had travelled to Constantinople, and from thence into Almayne. Here he chances to meet a pilgrim who ' made semblaut sorry'.' Guy enters into conversation with him, and finds him to be his old friend Sir Thierry, who had been dispossessed by the emperor of all his fiefs, and reduced to the greatest distress, in consequence of a false accusation preferred against him by Barnard, cousin of the famous Duke Otho the felon Duke of Pavia, who had inherited the estates and the vices of that treacherous prince, and, unfortunately for the imperial vassals, possessed to the same degree the confidence of his master, together with the dignity of steward to the emperor. Sir Guy, on hearing that the death of Otho, whom he had slain, had been employed to the ruin of his friend Thierry, falls into a swoon; a practice to which, as we have seen, he was much addicted.

" ' Good man,' quoth Thierry, ' tell thou me
' How long this evil hath holden thee ? '
' Many a day,' quoth Sir Guy, ' it took me ore ! '
' Good love ! ' quoth Thierry, ' do it no more ! '

" Thierry proceeds to lament the supposed death

of Sir Guy, who, though full of compassion for his friend, and already determined to redress his injuries, continues to conceal his name. But Thierry was weak and faint with hunger; and Sir Guy tells him, that as 'he has a penny in his purse,' it would be expedient to hasten to the nearest town, and employ that sum in the purchase of provisions. Thierry willingly accompanies him, but, feeling sleepy as well as faint, is advised to refresh himself, in the first instance, with a few moments' repose; and the famished Thierry falls asleep with his head resting on the knees of Sir Guy. During his slumber, a 'white weasel' suddenly jumps out of his mouth; takes refuge in the crevice of a neighbouring rock, and after a short space of time returns, and again runs down his throat. Sir Thierry, waking, informs Sir Guy that he had dreamed a dream; that he had seen a 'fair bright sword' and a treasure of inestimable value, and that, sleeping on his arm, he had been saved by him from a dreadful calamity. The supposed palmer interprets the dream; goes to the spot indicated by the weasel, and finds the sword and treasure; which he delivers to Sir Thierry, with an injunction to preserve the sword with the greatest possible care, and then takes his leave.

"Sir Guy now repairs to the emperor's palace,

asks charity, and is admitted into the hall. As his habit bespeaks him a traveller, he is on all sides assailed by inquiries after news; and the emperor, having a very proper opinion of his own importance, anxiously questions him on the reports prevailing among his subjects respecting his character. Guy boldly assures him that he is universally blamed for the flagrant injustice of his conduct towards the innocent Thierry; and, throwing down his glove, offers to prove, by force of arms, the falsehood of Barnard's accusation. The steward, though not a little surprised by the appearance of such an uncouth adversary, accepts the challenge; the battle is awarded; the palmer is presented with a suit of armour, and then repairs to Thierry for the sword which had been miraculously discovered by the white weasel. Sir Barnard, however, was so stout, that after a combat which lasted during the whole day, the victory was still undecided: but he had discovered during this trial of the palmer's prowess, that it would be much more convenient to get rid of his adversary by any other means than to abide by the issue of a second conflict. Judging therefore that the palmer would sleep soundly after his fatigue, he despatches a number of his emissaries, with orders to take him up in his bed in the middle

of the night, and to throw him into the sea. Although Sir Guy was lodged in the palace, being under the immediate protection of the justice of the empire, this bold enterprise was successfully executed; and Sir Guy, when he awaked in the morning, was not a little astonished to find himself floating in his bed, at some distance from land. But Providence, who had intended that the guilt of Sir Barnard should become completely manifest, directed a fisherman to the spot, who conveyed Sir Guy in safety to the palace, and related this miraculous incident to the emperor. The monarch having determined that the punishment of the steward should be inflicted by the champion whom heaven had thus marked out for the purpose, the battle recommences, and Sir Barnard, already half vanquished by the reproaches of his own conscience, is overpowered and slain. The victor then demands the reinstatement of Sir Thierry, and, having obtained it, goes in search of his friend, whom he finds in a church, devoutly engaged in prayer, and hastily leads him to the emperor, who weeps at the sight of his distress, and restores him to all his possessions.

" The emperor let bathe Thierry,
And clad him in clothes richely,

And gave him both palfrey and steed,
And all things that he had of need.

" Sir Thierry, who had hitherto felt little confidence in the assurances of the pilgrim, was now filled with the warmest gratitude towards his deliverer ; and his gratitude was exalted to enthusiasm, when, having been invited to accompany him during a part of his journey, he discovered, in this deliverer, his old friend and benefactor. He adjured Sir Guy to share the prosperity he had bestowed ; but the hero, only solicitous to become an humble instrument in the hands of Providence, and determined to fulfil his destiny, whatever it might be, tore himself from his embraces, and, pursuing his journey, arrived, without meeting any new adventures, in England."

" The disconsolate Felice, during the long interval of his absence, had passed her whole time in acts of devotion or of charity. Her husband, presenting himself at her gate in his pilgrim's weeds, was invited into the hall ; was plentifully entertained ; and enjoyed the pleasure of witnessing, unknown and unsuspected, her daily observance of those duties to which he had, long since, devoted the remainder of his life. Unwilling to withdraw her from these salutary pursuits, he again departed

unknown, taking with him a single page as an attendant, and retired to a solitary hermitage in the forest of Ardenne, where he was advertised by an angel of his approaching dissolution. He then despatched his page to Felice with the gold ring which he had received from her at parting, and adjured her to come and give directions for his burial. She arrived; found him dying; received his last breath; and, having survived him only fifteen days, was buried in the same grave."

"Now is the story brought to an end,
Of Guy, the bold baron of price,
And of the fair maid Felice,
Fair ensamples men may lere,
Whoso will listen and hear.
True to love, late and early,
As, in his life, did good Sir Guy:
For he forsook worldly honour,
To serve God his creatour;
Wherefore Jesu, that was of a maid born
To buy man's soul that was forlorn,
And rose from death the third day,
And led man's soul from hell away,
On their souls have mercy!
And ye, that have heard this story,

God give you all his blessing,
And of his grace to your ending;
And joy, and bliss, that ever shall be!
Amen, Amen, for charitè!"

"The History of Sir Guy," says Bishop Percy (Reliques of Anc. Poetry, vol. 3, p. 101) "though now very properly resigned to children, was once admired by all readers of wit and taste: for taste and wit had once their childhood. Although of English growth [1], it was early a favourite with other nations, it appeared in French in 1525; and is alluded to in the old Spanish Romance TERENTE EL BLANCO, which, it is believed, was written not long after the year 1430. — See advertisement to the French translation, 2 vols. 12mo.

"The original, whence all these stories are extracted, is a very ancient romance in old English verse, which is quoted by Chaucer as a celebrated piece even in his time, (viz.

1 From the circumstance of the outline of the story being in the "Gesta Romanorum," this is very disputable; and it is known to have existed in French as early as the conclusion of the 13th century. I should be inclined to give the *Gesta* the precedence.

Men speken of romances of price,
Of Horne childe and Ippotes,
Of Bevis, and Sir Guy, &c.
R. of Thop.)

And was usually sung to the harp at Christmas dinners and brideales, as we learn from Puttenham's Art of Poetry, 4to. 1589."

But the *Gesta Romanorum*, is most probably the origin of the tales in question, since the date is unquestionably earlier than those fixed upon by Bishop Percy.

Note 102. Page 371.

" Among the revenues accruing to the crown of England, from the fair of Saint Botolph, at Boston, in Lincolnshire, within the Honour of Richmond, mention is made of the royal pavilion, or booth, which stood in the fair, about the year 1280. This fair was regularly frequented by merchants from the most capital trading towns of Normandy, Germany, Flanders, and other countries."—Warton.

Note 103. Page 378.

" About the year 1470, a collection of Latin

fables in six books, distinguished by the name of Esop, was published in Germany."—WARTON.

From a work of this kind, probably the same, the following fable has been extracted, derived, no doubt, from the GESTA ROMANORUM.

"None ought to render evil for good; and they that help ought not to be hurt, as this fable sheweth, of a dragon which was within a river; and as the river was diminished of water, the dragon abode at the river, which was all dry; and thus for lack of water he could not stir him. A labourer, or villain, came that way, and demanded of the dragon, saying, What doest thou here? And the dragon said, Here I am without water, without the which I cannot move; but if thou wilt bind me, and set me upon thy asse, and lead me into a river, I shall give thee abundance of gold and silver; and the villain, for covetousnesse bound him, and led him into a river: and when he had unbound him, he demanded of him his salary or payment. The dragon said to him, because thou hast unbound me, thou wilt be paid; and because that I am now hungry, I will eat thee. And the villain answered and said, for my labour wilt thou eat and devour me? And as they strived together, the fox being within the forest, and hear-

ing their questioning, came to them, and said in this manner: Strive ye no more together, for I will accord, and make peace betwixt you; let each of you tell me his reason, for to wit which of you have right. And when each of them had told his tale, the fox said to the villain, shew to me how thou unboundest the dragon, that I may give thereof a lawful sentence. And the villain put the dragon upon his asse, and bound him as he did before. Then the fox demanded of the dragon, held he thee so fast bound as thou art now? And the dragon answered, yea, my lord, and yet more hard. And the fox said to the villain, bind her yet harder; for he that well bindeth, well can unbind. And when the dragon was fast bound, the fox said to the villain, bear him again where thou didst first bind him, and there leave him bound as he is now, and so he shall not eat and devour thee."—*Æsop's Fables*, 18mo. 1658, p. 144.

Note 104. Page 379.

This allegorical race of beings is thus described in Sir John Mandevile's rare work.

"From this isle men go to another that is called Macumeran, which is a great isle and a fair; and

the men and women of this country have heads like hounds; they are *reasonable*, and *worship an ox for their God.* They are good men to fight, and they bear a great target, with which they cover all their body, and a spear in their hand. And if they take any man in battle they send him to their king, which is a great lord, and devout in his faith: for he hath about his neck, on a chain, three hundred great pearls, and as the papists say their *Pater Noster*, and other prayers, so their king saith every day three hundred prayers to his God, before he either eat or drink; and he beareth also about his neck a ruby orient, fine, and good, that is near a foot and five fingers long. For when they chuse their king, they give to him that ruby to bear in his hand, and then they lead him riding about the city, and then ever after they are subject to him, and therefore he beareth that ruby alway about his neck; for if he bear not the ruby, they would no longer hold him for their king. The great Caane of Cathay, hath much coveted this ruby; but he might never have it neither by war nor by other means. And this king is a full, true, and vertuous man, for men may go safely and surely through his land, and bear all that they will, for there is no man so hardy to let them."—*Voyages and Travels*, p. 95.

In the "Turkish Tales," we have also some notice of this "virtuous" people.

"The *Samsards* were monstrous anthropophagi, or men-eaters, who had the body of a man and the head of a dog."—Vol. ii. p. 349.

And Pliny (whom the Gest writer quotes) B. vii. c. 2, speaks of a country of India, "where there is a kind of men with heads like dogs, clad all over with the skins of wild beasts, who in lieu of speech used to bark."

Note 105. Page 379.

"And in one of these isles are men that have but one eye, and that is in the middest of their front, and they eat their flesh and fish all raw."—*Mandevile;* and *Pliny*, Lib. vii. c. 2.

Note 379. Page 379.

"And in another isle are men that have no heads, and their eyes are in their shoulders, and their mouth is in their breast."—*Mandevile:* see also *Pliny*, and "*Turkish Tales*," Vol. ii. page 303.

Note 107. Page 380.

"In the utmost marshes of India, eastward, about the source and head of the river Ganges, there is a nation called the Astomes, for they have no mouths: all hairie over the whole bodie, yet clothed with the soft cotton and downe that come from the leaves of trees; they live only by the aire, and smelling to sweet odours, which they draw in at their nose thrills. No meat nor drink they take, onely pleasant savours from divers and sundrie roots, flowers, and wild fruits, growing in the woods they entertaine; and those they use to carry about with them when they take any farre journey, because they would not misse their smelling. And yet if the scent be any thing strong and stinking, they are soone therewith overcome, and die withal." —*P. Holland's Transl. of Pliny's Nat. Hist.*

To this account Sir John Mandevile adds, that "they are not reasonable, but as wild as beasts." —p. 124. He calls the place of their residence Pitan.

Note 108. Page 380.

" And in another isle are men that have flat faces without noses, and without eyes—but they have two small round holes instead of eyes, and they have flat mouths without lips."—Mand.

Note 109. Page 380.

" And in another isle are foul men, that have their lips about their mouth so great, that when they sleep in the sun, they cover all their face with their lips."—Mand.

Note 110. Page 380.

" And in another isle are wild men with hanging ears, who have feet like a horse," &c.—Mand. " And some again that with their ears cover their whole bodie."—*Pliny*, lib. vii. c. 2.

Note 111. Page 380.

" And in another isle are men that go upon their hands and feet like beasts, and are all rough, and will leap upon a tree like cats or apes."—Mand.

Note 112. Page 380.

" And there is in that wilderness many wild men with horns on their heads, very hideous, and they speak not."—Mand.

Note 113. Page 381.

" In Ethiope such men as have but one foot, and they go so fast that it is a great marvel; and that is a large foot, for the shadow thereof covereth the body from sun, or rain, when they lie upon their backs; and when their children are first born, they look like russet, but when they wax old, they be all black."—Mand.

Pliny calls these people Sciopodes.

Note 114. Page 381.

" Higher in the countrey, and above these, even in the edge and skirts of the mountaines, the *Pygmæi Spythamei* are reported to bee: called they are so, for that they are but a cubite or three shaftments (or spannes) high, that is to say, three times nine inches. The clime wherin they dwell is very wholesome, the aire healthie, and ever like to the tempe-

rature of the spring; by reason that the mountaines are on the north side of them, and beare off all cold blasts. And these pretie people, Homer also hath reported to be much troubled and annoied by cranes. The speech goeth, that in the spring time they set out all of them in battel array, mounted upon the back of rammes and goats, armed with bowes and arrowes, and so downe to the sea-side they march, where they make foul worke amonge the egges and young cranelings newly hatched, which they destroy without all pitie. Thus for three moneths this their journey and expedition continueth, and then they make an end of their valiant service; for otherwise if they should continue any longer, they were never able to withstand the new flights of this foule, growne to some strength and bignesse. As for their houses and cottages, made they are of clay or mud, fouls feathers, and birds egge shells. Howbeit Aristotle writeth, that these Pygmæans live in hollow caves and holes under the ground."—*Holland's Pliny.*

Addison has written a Latin poem upon this subject, and Dr. Beattie has translated it into very elegant English verse.

Notes 115 and 116. Page 381.

" And in another isle are men that go ever on their hands marvellously, and they have on every foot eight toes."—Mand.

Note 117. Page 381.

" In this country . . . . women shave their heads, and not men."—Mand.

Note 118. Page 381.

" The region above Sirbithim, where the mountaines doe end, is reported to have upon the sea-coast certaine Æthiopians called Nisicastes and Nisites, that is to say, men with three or four eies apeece; not for that they are so eied indeed, but because they are excellent archers."—*Pliny*, *Nat. Hist.* lib. vi. c. 30.

Note 119. Page 381.

" He and his subjects are not like us, men without heads: they have heads like those of *birds*; and their voice so exactly resembles the voice of birds,

that, when any one of them arrives in our island, we take him for a water-fowl and eat him, ... with all the several sauces with which men are wont to eat wild-fowl."—*Turkish Tales*, vol. ii. p. 364.

Note 120. Page 382.

Bracciolinus, or Brandiolinus Poggius, a Florentine, who flourished in the 15th century, has given an account of the monster here alluded to. I quote the translation of his fables, of 1658.

" Also, within a little while after it befell out about the marches of Italy, that there was a child born which had two heads, and two visages, beholding one another, and the arms of each other embraced the body; the which body from the navel upward was joined, save the two heads; and from the navel downward, the limbs were all separated one from another. Of the which child tidings came unto the person of Poge at Rome."

Note 121. Page 386.

There is a metrical romance on this subject; and Thomas of Elmham, a chronicler, calls the coronation feast of King Henry the Sixth, a second feast

of Ahasuerus. " Hence also Chaucer's allusion at the marriage of January and May, while they are at the solemnity of the wedding dinner, which is very splendid.

' Queen Esther looked ne'er with such an eye
On Assuere, so meek a look hath she[1].' "

WARTON.

NOTE 122. Page 390.

" Cesarius, I suppose, is a Cistercian monk of the thirteenth century; who besides voluminous lives, chronicles, and homilies, wrote twelve books on the miracles, visions, and examples of his own age. But there is another and an older monkish writer of the same name. In the British Museum, there is a narrative taken from Cesarius, in old northern English, of a lady deceived by fiends, or the devil, thro' the pride of rich clothing."—WARTON.

NOTE 123. Page 392.

" This is the sentiment of the historian Sallust, in the opening of the Jugurthine war.

1 March. Tale, v. 1260.—ELM.

"Omnes homines, qui sese student præstare cæteris animalibus, summâ ope niti decet, nè vitam silentio transeant, veluti pecora; *quæ natura prona atque ventri obedientia finxit.*"

Note 124. Page 393.

Darius, the son of Hytaspes, conquered Babylon. But the son and grandson of this monarch are here meant.

APPENDIX.

Note I.

Tale LIII. Vol. I. p. 174.

This tale has been copied in a story cited by Mr. Douce in his Illustrations of Shakspeare, vol. ii. and dated about the reign of Henry III.

" Quidam abbas dedit monachis suis tria fercula. Dixerunt monachi, Iste parum dat nobis. Rogemus Deum ut cito moriatur. Et sive ex hac causa, sive ex alia, mortuus est. Substitutus est alius, qui eis tamen dedit *duo* fercula. Irati monachi contristati dixerunt, Nunc magis est orandum, quia unum ferculum subtractum est, Deus subtrahat ei vitam suam. Tandem mortuus est. Substitutus est tertius, qui *duo fercula* subtrahat. Irati monachi dixerunt, Iste pessimus est inter omnes, quia fame nos interfecit; rogemus Deum quod cito moriatur. Dixit unus monachus, Rogo Deum quod det ei vitam

longam, et manu teneat eum nobis. Alii admirati quærebant quare hoc diceret: qui ait, *Vide quod primus fuit malus, secundus pejor, iste pessimus; timeo quod cum mortuus fuerit alius pejor succedit qui penitus nos fame perimet.* Unde solet dici, *Seilde comed se betere.*" [Seldom comes a better.]

Note II.

Tale LXI. Vol. I. p. 213.

The latter part of this apologue is in Alphonsus, '*De Clericali Disciplina.*' It is the last of the Latin copy; but not noticed in Mr. Douce's analysis, as occurring in the Gesta.

Note III.

Tale II. Vol. II. page 26.

"*Of judgment against adulterers.*"

"The Storke wreker of advouterie," [adultery.]
Chaucer. *The Assemblie of Fowles*, fol. 235.

"This bird," says Speght, (Gloss. in v.) "breedeth in the chimney-tops of houses, and as it is written of him, if the man or the wife commit adultery, he presently forsaketh the place. And as Aristotle

saith, if his female play false, he will, if he can, kill her: or else utterly forsake her. Therefore Chaucer calleth him the wreker of adultery."

Note IV.

Tale XI. Vol. II. p. 45.

There is in the Latin Esop, a story of a "*Father and his three Children*," of which the latter part resembles the present tale.

"And the mill, how was it demised by your father, to be parted among you three? They answered the judge, he that shall be the most lyar, most evil, and most slow, ought to have it. Then said the eldest son, I am most slothful, for many years past I have dwelled in a great house, and lay under the conduits of the same, where fell upon me all the foul waters, as dish-water and other filth, that most wonderfully stank, insomuch that all my flesh was rotten therewith, and mine eyes blind, and the durt under my back was a foot high, and yet by sloth I had rather abide there than rise up. The second said [I] suppose, that the mill shall be mine, for if I came to a table covered with all manner of delicate meats, wherof I might eat if I would take of the best; I am so slothful that I may not eat,

unless one should put the meat in my mouth. The third sayd, the mill shall be mine, for I am yet a greater lyar, and more slothful than any of you both, for if I had thirst unto the death, and if I found then myselfe within a fair water up to the neck, I would rather dye, than move myselfe to drink one drop thereof. Then said the judge, Ye wot not what ye say; for neither I, nor any other, may well understand you; but the cause I remit among you."

Note V.

Tale XIII. Vol. II. page 48.

" *Of the inheritance and joy of a faithful soul.*"

I omitted in its proper place to notice a fable somewhat similar in the Latin Æsop. It is as follows.

" There was a young child which in his youth began to steal, and all that he did steal, he brought to his mother, and the mother took it gladly, and would in no wise correct him; and after he had stolen many things, he was taken and condemned to be hanged; and as men led him to the justice, his mother followed him and wept sore: and then the child prayed the justice that he might say some-

what to his mother, and having leave, he approached to her, and making as tho' he would speak to her in her ear, with his teeth he bit off her nose: for which, when the judge blamed him, he answered him in this manner, My lord, she is the cause of my death, for if she had well chastised me, I had not come to this shame."

This fable, it is true, has a different application, and the plot of it (so to speak) likewise varies; but the singular thought of biting off a person's nose, can have had but one origin.

Note VI.

Tale XLVIII. Vol. II. p. 179.

The examination of the false witnesses in this story, will remind the reader of the mode by which the wickedness of the elders was discovered in the Apocrypha.

THE END.

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